Doctrine of the Priesthood

Let Virtue garnish thy thoughts unceasingly; then shall thy Confidence wax strong in the presence of God; and the Doctrine of the Priesthood shall Distil upon thy soul as the Dews from Heaven. (D & C 121:45)

February 2014 Salt Lake City, Utah Vol. 31 No. 2

The Adam-God Doctrine
As
Taught in the Bible

Being A Response
To
Walter Martin

Collier's Publishing Co.

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Dedication

I Dedicate This Work to the
— Truth —
No Matter Where It Leads!

Acknowledgement

Grateful acknowledgment is expressed to Angela DiGiovanni, who encouraged me to dig this 36-year-old file out of the musty and forgotten recesses of my computer, so that she could read it.

Angela came from a strong Evangelical Christian background, where as a young girl, through the Born Again Christian anti-Mormon world, she learned that President Brigham Young had taught that Adam was God the Father. Yet notwithstanding this, she had serious questions regarding Christianity that could only be answered with the Doctrine of the Pre-existence, as it can only be found and taught among Latter-day Saints. Consequently in 2006, at the age of 31, she converted to the Restored Church. After making this decision she was utterly bombarded by her family and friends with anti-Mormon propaganda.

At first she put President Young's teachings on Adam-God out of mind — however ultimately she felt compelled to make an appeal to the Bible, in an effort to discover for herself what the Bible actually teaches with regard to the Godhead and Adam-God.

After two years of frustrating study she made my acquaintance, and through our discussions, she learned of a letter that I had written in 1978 as a response to the anti-Mormon teachings of Walter Martin. Martin was a Southern Baptist Minister and a Professional anti-Mormon Preacher, whom she was familiar with through his radio broadcast. I sent her a copy of the letter, and after reading it, she felt so enamored by it, that on her own hook she decided to clean up the old file and prepare it for publication. I have since done things to this file, so if there are any misspellings or mistakes, they are mine and not Angel's.

Once again, thank you Angela for bringing this letter to my attention, and stimulating me to have it published.

About the author

Brother Collier grew up in Ogden and Roy, Utah, where he was raised as a member of the Church of Jesus Christ of Latter-day Saints. As a child he was of a sober disposition and at the age of 14 his mind took a deep interest in the Restored Gospel, which as the future would prove, became the Calling and Preoccupation of his whole Mind and Life.

He was married in the Logan Temple at the age of 18, and three years later, he was introduced to the birthright heir of the Prophet Joseph Smith. From that time until now he has devoted his life to the Promotion of Doctrine and Theology as originally taught by the Prophet Joseph Smith, President Brigham Young, Heber C. Kimball, John Taylor, and their Contemporaries.

He is the author of numerous books, which include *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter Day Saints, Volumes I and II; The Teachings of President Brigham Young, Vol. 3, 1852 –1854; The Kirtland Council Minute Book; President Brigham Young's Doctrine on Deity or Adam-GoD — Volume I, an Organized Collection of His Own Statements; The Nauvoo High Council Minute Books; The Office Journal of President Brigham Young 1858–1863 Book D; and The Book of Revelations.*

He is also author and publisher of the magazine *Doctrine of the Priesthood,* which to date has published 40 issues, on various topics relating to Theology and Priesthood. Among these are the following titles: *Re-Examining The Lorin Woolley Story, being a Review of J. Max Anderson's Book, "The Polygamy Story, Fiction and Fact; Polygamy in Mexico by H. Grant Ivins; The Church of the Firstborn and the Holy Order of God; Unpublished Adam-God Discourses of Brigham Young; Adam-God in a Nutshell — The Doctrine as Taught by President Young in His Own Words; Priesthood & the Law of Succession; part 1 and 2; The Nauvoo Doctrine in Light of Book of Mormon Prophecy, Part One the Concept; The Nauvoo Doctrine on Priesthood in Light of Alma Chapter 13; The Trials of Apostle John W. Taylor and Matthias F. Cowley; The Political Platform of the Manifesto; So You Want Celestial Glory; The Trinity and the Holy Spirits — the Doctrine as Joseph Taught it; The Suspension of Plural Marriage and the Fulfillment of Prophecy,* by Knute Knuteson; *In Defense of Celestial Marriage,* consisting of two pamphlets written by Benjamin F. Johnson regarding Plural Marriage and the Bible; *Polygamy: Its Genetic and*

Sociological Consequences, by Knute J. Knuteson; *Joseph Smith's Grammar & Alphabet of the Egyptian Language; Angel of the Prairies* by Parley P. Pratt; *The Nauvoo Diaries & Writings of William Clayton Part 1 The Temple History Journal; Patriarch Benjamin F. Johnson's Letter to Elder George F. Gibbs 1903; Analyzing the Different Orders of the Patriarchal Priesthood; Independent Fundamentalists and Their Claims to the Fullness of the Priesthood; The Apostleship: Apostolic Succession and the Authority of the Quorum of the Twelve; The Trial of Sidney Rigdon First Counselor to the Prophet Joseph Smith; New Light on the Ancient Hebrew/Christian Doctrine on Deity Part 1; The Common Origin of Ancient Hebrew/Pagan Religion and the Demise of the Hebrew Goddess; The Matriarchal Priestess-hood & Emma's Right to Succession as High Priestess & Queen* by Bill Harwell; *Adoption — Law of the Kingdom, Forgotten Doctrine of Mormonism; The One Anointed and Appointed — That One Man Office in the Priesthood; The Father and the Son the Two Gods of the Old Testament; New Light on the Lorin Woolley Story and Early Fundamentalist Beginnings,* being a Response to Brian Hails Anti-Fundamentalist Paper; *The Church of the Firstborn — Its Articles of Faith and a Short History from the Time of Adam to the Present; The Early Israelite/Christian Doctrine Regarding The Incarnation of Yahweh and Satan At The Beginning of the World; The Practice of Plural Marriage in the Bible and The Obscuring of the Biblical Text in Passages Relating to Polygamy; The Latter-Day Practice of Plural Marriage Foretold in the Book of Mormon — The Prophet's March 1831 Revelations Regarding Plural Marriage & Eternal Marriage — The Prophet's 17 July 1831 Revelation Regarding Plural Marriage with the Lamanites — The Lord's 1833 Rebuke to Joseph and Emma For Not Having Entered into Plural Marriage, and The Prophet's Subsequent Marriage to Fanny Alger; Celestial Family Union and a Perfect Law of Theocracy, as Taught and Practiced by the Prophet Joseph Smith in his Extended Family Kingdom at Nauvoo, or "The Principle"; A New Amalgamated Text of Joseph's Last Doctrinal Discourse — the Plurality of Gods — 16 June 1844; The Sin of Sodom, or a Biblical Examination of Homosexuality; The Adam-God Doctrine as Taught in the Bible — Being A Response to Walter Martin, a Professional anti-Mormon Southern Baptist Minister.*

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Angela DiGiovanni's Conversion Testimony From Evangelical Christianity To The Restored Church

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I wrote this testimony and read it at my baptismal service, right after I was baptized:

This day, January 28th, 2006, I am reborn through baptism by the authority of God through the Melchizedek Priesthood. I grew up most of my life as an Evangelical Christian. My parents divorced when I was five-years-old. My mom soon after found Jesus Christ as her Savior and Redeemer and began praying for my dad to come home a changed man and reunite our family. She enrolled my brothers, sister, and me to all believe in and pray for this for five years. After the fifth year my father did indeed come home a changed man and remarried my mom. It was like a fairy tale. I came home to my mom's house after school one day and saw my dad there with my mom at the kitchen table. I wasn't sure what to think as my parents did not get along and would never spend time together. I hesitantly went near them and my dad gestured for me to come to him. I sat on his lap and he asked me if I could have just one wish, what it would be. A surge of emotion came to me and as I cried I told him that I would want him to come home and make our family whole again. Through his tears, he hugged me and told me my wish was coming true. The miracle my mom prayed for and taught us to believe in was taking place.

I learned my greatest lesson in faith from my mother, who steadfastly prayed for and believed in reconciliation with my dad; and my greatest lesson in obedience from my father, who had also relinquished his life to Christ just before he felt God telling him to reunite his family. At 10-years-old I had a very strong testimony of Jesus Christ. I was quite the little missionary growing up; often teaching my friends about Christ and leading them through a prayer to acknowledge Him as their Lord and Savior and to invite Him into their hearts.

In Junior High School I was very active in my church youth group, being responsible for bringing many of the attendees at our weekly meetings. I can safely say that at least 20% of my junior high class went with me at least once, with many of them attending regularly. My brother, who was older than me and could drive, would leave with me an hour or two before our meetings started so we could pick up my friends. We would take out the seats in my parent's minivan, so we could all pile in on the floor. Life was great and I felt on top of the world, doing what Christ commissioned us to do.

I stopped going to church around the age of 17. I was getting disenchanted with the idea of it. Unfortunately, I chose to focus on the judgment and hypocrisy I saw around me; instead of focusing on the Creator, I let the imperfection in His creation bother me. I lost my testimony of why I needed to go to church as I began to feel like I wasn't being spiritually fed there anymore and something seemed to be missing.

While I stopped going to church, I did not stop studying the Bible and keeping Christ close to my heart. But as the years went by I slowly felt farther and farther away from Him and I lost the feeling that His Spirit was with me. The Bible eventually also lost its allure for me and my prayers were inconsistent and more out of duty than sincerity.

Over the next ten years I suffered with severe bouts of depression and had more questions than answers about the Gospel. I wondered about and sought answers to questions like what happened to those who died without the privilege of hearing about Christ. The best answer I got was that we just don't understand how God's mercy may work in those circumstances. While I knew I didn't understand God's mercy, I also knew that the Bible said that no one could come unto the Father except through His Son, Jesus Christ. The only alternative that I knew of was eternal damnation. This and other issues created even more distance between God and me, as I felt I didn't really know Him or like what I knew of His plan very much. While I still believed in Redemption and Salvation through Jesus Christ I lost my strong convictions and could not find it in me to share what I knew of the Gospel like I once had.

Some time ago, my business partner and I began discussing the Scriptures. I knew he was a Mormon and I wondered how this highly intelligent man could be so lost spiritually and duped by Mormonism! Unfortunately, in the Christian community there is a lot of time and energy put into trying to disprove the Mormon Church. I spent time reading many anti-Mormon books, developing strong opinions about the fallacy of the Church, and even entered into several debates against it. I began asking my partner questions about his beliefs — which I felt I knew already through my anti studies. I wanted to open a dialogue with him so I could show him how lost he was. I sincerely cared about the state of his soul.

Over the next two years we spent countless hours discussing our beliefs and kindly showing each other the others fallible thinking. One night about six-months into these discussions, I realized that this Mormon thing could actually be true and I lay in bed wailing. I knew if I found it was, it would shake up my whole world as everyone close to me in my life at the time was a Born Again Christian, and grossly misunderstood "Mormonism", as did I. Although I was very thick-headed and stubborn, God was slowly opening my heart.

Now that I was finally sincere in our discussions, I told my friend that I wanted him to show me why the Church was true by only referring to the New

Testament. He advised me to read the Book of Mormon and pray about it. I countered that I wasn't interested in relying on some fluffy feeling that perhaps I could not trust, and said that what I really needed was an intellectual conversion. I could see him roll his eyes through the phone as he sighed and said, "okay".

We spent the next 18-months or so going through the New Testament showing me all the points of the True Church as Christ had established. Some of his most memorable outbursts to my objections were "You can't be anything but Mormon after reading the New Testament!" and "Why do we call Him Father if he is not our father?" In reference to the trinity, the best was "God is not a three-headed monster!" I deserved every sarcastic outburst and more as we word-picked our way through the New Testament. Every couple of months he would explode, "Would you just read the Book of Mormon and pray about it!" But no, I would not. However, I was gaining many small witnesses of truth through our discussions and by reading the New Testament in a whole new light.

Even though I was sincere in my search for the truth, whatever it would prove to be, I was still not ready to hear the answer I knew (yes, I *knew*) I would get. I needed a bullet proof conviction and testimony composed of intellect and spiritual witness because I knew what I would be up against and my house had to be built on a solid foundation so it would not blow away when the rains came down. For me, the bad weather would come in the form of my concerned family and friends, expressing shock and grief, and trying to talk me out of my new understanding of the Gospel.

By May of 2005 I had finally read portions of the Book of Mormon. From my new understanding of what the Church believed and having re-read the New Testament in its light, I felt ready to pray and ask God to confirm what I now thought to be true. I asked my friend to kneel down with me while I prayed and after a few sarcastic "Hallelujahs!" from him, we knelt down together. Since he was with me through my journey, I figured it appropriate for him to be with me when I took the counsel of Moroni and asked our Father in heaven if the Restored Gospel was true. I received the confirmation I sought as the Spirit came strongly upon me.

I was still not ready to face the opposition I knew I would receive. I continued to learn more and more until I was finally baptized some eight-months later. A few months before my baptism, I finally told my parental family that I had been investigating the Church and gave them a bunch of intellectual reasons of why I thought it was true. While I figured it wouldn't accomplish much, at least I felt like they would know that this was not some rash decision and that I had clearly studied it out. What it did, unfortunately, was create a frenzy of Church bashing and mutual personal attacks. My family loved me enough to get so emotionally distraught over what they couldn't possibly understand, and I couldn't expect them to. I was absolutely torn by what I knew our Father in heaven was showing

me, and the love I had for my family. We were very tight, and this kind of wedge was such a foreign and uncomfortable dynamic for us. Over time, I think we all realized our relationship was more important than any of us being right and proving our righteous positions. I am again grateful for a loving and respectful parental family dynamic despite our differences in beliefs.

One has to be ready to hear truth before they can humble themselves enough to even be open to possibilities outside of their current belief system. It truly is possibly the hardest thing I have ever done in my life — that is to let go of all my filters, known as a belief system, that I've subscribed to most of my life, and allow a foreign, and even forbidden, belief penetrate as a possibility. This process took years of baby steps for me, so I can't ask for more from anyone else.

The Restored Gospel has answers mainstream Christianity begs for (or at least, should beg for!). My experiences of the people in this Church exemplify Christ-like qualities more than any other people I know. I hope you all know what you have. I hope you don't take it for granted. I hope you see the plain and precious truths the Restoration of the Gospel really does have to offer. Here we have order, structure, practicality, and great sensibility.

I pray that if you have doubts about the Restoration that you would consult with members who have a strong testimony and not search on Google for your doubts to be supported by ex or non-members. I know from experience in talking to people that most ex-members use their victim story about how someone in the Church did them wrong as their justification for leaving. These stories do not change Truth. They only remind us of the humanity of those who strive to follow the truth, despite whether they do it poorly or well. The foundation of our testimonies cannot lie on anything but Jesus Christ, the only thing strong enough to support them. Man will always fail us, no matter where we go.

Some say Joseph Smith's story is too outrageous, too unbelievable! To that I ask, really? And Noah preparing an ark large enough for at least two of *every* creature on earth isn't? Moses hearing the voice of God through a burning bush isn't? Elijah being taken up into heaven in a chariot of fire isn't?

But oh, then they'll attack Joseph Smith's character and by his flaws try to prove he therefore cannot be called a Prophet of God. They conveniently forget about the flaws and sins depicted in the Old Testament of the ancient Prophets they so readily and easily accept. They forget that Peter the Apostle denied Christ three times. How they would love to read an account of Joseph Smith denying Christ even once. They forget that Paul tried to destroy Christ's church before he was called, and jailed several times after. Were these men of the New Testament unworthy because of their reputation and/or character? Or did Christ call them because they were willing, and not perfect?

Stop allowing the world to create doubt in your life about the Prophetic calling of Joseph Smith. No man is perfect. Joseph wasn't, but neither was Adam,

Noah, Moses, or Abraham. Some of the ancient prophets committed sins worse than Joseph has ever been accused of and it's all right there in the Bible. Perfection is not required to be called of God in the work of his Kingdom. It is a willing spirit that is required. Stop allowing the rest of the world to get away with judging Joseph Smith with a higher set of standards than they judge the prophets and apostles of old. Stop allowing them to get away with investigating the flaws of Mormonism when they are not willing to investigate or see the flaws in early Christianity that they so easily subscribe to with more lenient standards. Stop allowing these inconsistent standards to negatively affect your testimony. I am embarrassed to say that it is so easy for the Christian faith to throw rocks when we all seem to live in glass houses. Please continue to pray for softened hearts and understanding by those in the Evangelical/Born Again communities.

No man, or group of men, could have written the Book of Mormon in five years let alone 90-days. If it were an angel of light, which is to say the devil, which appeared to Joseph Smith, he wouldn't have written the book to be in agreement with the Bible and say, "Yes! Worship Christ, He is our Redeemer!" He would have tried to steer us away from Christ and possibly ask us to worship him. At the end of the day, amidst all of the anti-Mormon propaganda, we must ask ourselves, where did this book come from, and who is the author?

The late Elder Orson F. Whitney related the following:

"Many years ago a learned man, a member of the Roman Catholic Church, came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well acquainted with him, and we conversed freely and frankly. A great scholar, with perhaps a dozen languages at his tongue's end, he seemed to know all about theology, law, literature, science and philosophy. One day he said to me: 'You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong: if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. For, if we are wrong, they are wrong with us, since they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter, as we claim, there is no need for Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the gospel from ancient times, or the restoration of the gospel in latter days.'" (LeGrand Richards, *A Marvelous Work and a Wonder,* rev. ed. [Salt Lake City: Deseret Book Co., 1970] pp. 3–4)

As a new convert who has read just about every popular anti-Mormon book out there and is well versed in many of the anti-Mormon web sites and other literature, I would like to invite any of you who secretly struggle with doubt to

seek answers to your questions. There should be no shame in having questions; rather it is a shame not to seek answers or peace about your questions. Avoiding our questions will weaken our testimonies. Truth stands all scrutiny. Do you get the weight and power of that? Truth stands **all** scrutiny. So walk through the scrutiny, lean into it, fear it not; because the truth, whatever it may be in any circumstance, will always be waiting on the other side. We all want to get to the truth, and sincerely asking questions can only lead us closer to it.

May we all experience the joy of our Redemption and a strong testimony of Christ and the Restoration of the Gospel.

~Angela DiGiovanni

Angela's February 2014 Update:

Since my conversion to the Restored Gospel and to the Church of Jesus Christ of Latter-day Saints in 2006, my studies have not ceased, but have increased in breadth and depth. It doesn't take a serious student long to discover that the LDS Church today is a different one than that of the one that Joseph Smith restored. While it performs an important function in teaching the first fruits or milk of the Gospel and bringing people to Christ through their missionary program, it has become a watered down version of itself. No longer are key doctrines taught, and sadly, those doctrines are even swept under the rug at best, and denied at worst. The Adam-God Doctrine is one of those.

I knew as a youth that anti-Mormon's held the Adam-God Doctrine against them. When I was investigating the Mormon Church as an adult, I discovered that that Doctrine was not taught, at least, not anymore. After my conversion, my many inquiries about Brigham Young teaching that Doctrine usually ended with someone telling me something like, "He didn't always speak as a Prophet of God.", "He had his own opinions.", or "He was a fallible man." I had to allow those responses to assuage me for the time being, as I could not deny knowing that the Restored Gospel was true, though I didn't know how to make it all fit. I was not privy to other possible channels or vehicles other than the mainstream Church.

I remember taking the Young Women in the ward to see the Joseph Smith Movie at Temple Square. Only one of Joseph's wives was depicted in that movie, Emma. In my naivety, I wondered why his other wives weren't even mentioned at all? I thought everyone knew that Joseph was plurally married, and I certainly didn't know that it was intentionally kept a secret. This raised a red flag in my mind.

Every General Conference that rolled around, I found myself disappointed. *These are the mouth-pieces for God in our age and they have nothing to say!*, I thought. They told cute and uplifting stories, one after the other, but where was the meat

of the Gospel? Where were the revelations from these Revelators? Where were the prophecies from these Prophets? This too, raised a red flag in my mind.

The idea that a revered Prophet of the Restored Gospel (Brigham Young), who was close to Joseph Smith, could teach a false doctrine (Adam-God) and still be hailed as a Prophet baffled me. It could not be. Another red flag.

As I grew in the understanding of the tenants of Mormonism over the years, the gap between the Restored Church and the modern one grew wider. Frankly, I was torn between my dislike for the earlier Church, but also the idea that a leaf on the tree can't be truer than that of the root of the tree. But where does one go with this? I couldn't reject the Restored Gospel, for I knew it was true! And I couldn't reject the Church, for it was the vehicle of the Priesthood!

Alas, thankfully to God and his divine appointments that are all too often regarded as 'random' or 'chance', in August of 2011 after coming off of Education Week at BYU, I was brought to the house of a couple who had a small group of people over. They were discussing these matters in ways I had not heard before. Through a series of additional conversations, books that I became familiar with, and people that I subsequently met, I developed a conviction of just how true the Restored Gospel is (as taught by Joseph Smith and the early Church leaders), and found answers to my questions and conflicts regarding what has come to be the modern Church.

I began seriously studying the Adam-God Doctrine just over two years ago, in November of 2011, when I came across Daniel 7:9–14 and cross-referenced it with Revelation 5:13, and D&C 88:112–118. In my journal entry that day, I wrote:

"Over the years I've been rather perplexed by the term "Ancient of Days' in the Scriptures, and whether that referred to Adam, the first man, or God, our Heavenly Father. It is occurring to me now – that both, indeed, may be correct. Adam — God. That would explain a lot. Perhaps Brigham Young wasn't off his rocker, after all.

"Jesus is the 'Son of God' and yet also the 'Son of Man' as he claims himself. 'Son of Man' being a term that mainstream Christians could never comprehend because they do not know Jesus as the literal son of his father, and our father, who has a body and lived as a man with parts and passions. To them, this is blasphemous. Yet, notwithstanding, Colossians 1:15 says: "He is the image of the invisible God, the **Firstborn** of all creation." Hello mainstream Christianity! Firstborn means he was born! And if first, there were others to follow!

"The 'mysteries' of the Kingdom are only mysteries because of the ignorance of men, likely due to the corruption of the Scriptures." {Jeremiah 8:8 — How can you say that you are wise and that you have ***Yahweh's*** teachings? The scribes have used their pens to turn these teachings into lies. ~Names of God Bible Translation}

I found that not only Brigham Young taught it, but so did other early Church leaders, and proof of that exists all over the *Journal of Discourses* and

other Apostle's journals. I decided that if these were the people closest to the Prophet Joseph Smith, and there was a conflict today with the modern Church, wouldn't it be those who knew him personally that were closer to the **Truth**? Again, what is stronger... the leaf on the branch of a tree {the modern church}, or the roots of the tree {the Restored Church}? The question begs an answer, as in this case both sides of this conflict cannot be true.

I went through the Bible itself and took particular notice of and interest in the different names for God ~ I AM, Jehovah, God, Lord God, Lord, Almighty God, Jesus, Yahweh, El Shaddai, Elohim, Eloheim, El, Ancient of Days, and more! How does one make sense of them all? Who was talking when? What did the distinctions imply and what names correlated with other names? Not only this, but Jesus often referred to he and the Father being one. What does that mean in light of knowing they are also separate and distinct? It was a big maze that completely overwhelmed me, yet I was intent on figuring it out.

In trying to keep the Adam-God Doctrine in perspective, I wondered who was responsible for the Creation? If Adam, who was God, was formed and placed in the Garden, who formed and placed him there? Who was the God that walked and talked with Adam and Eve in the Garden? Who descended to speak with Abel, with Cain, and the rest while Adam was alive for 930 years?

What happened to Adam's God when Adam died? And did Adam's role to his people change when he died? Who did Adam's posterity worship? What is the significance after Seth's son Enos was born, where Genesis 4:26 says, "…**then** began men to call upon the name of the Lord {Yahweh}." Who is Christ's Father and God? What did Christ mean when he repeatedly mentions, "My Father and Your Father, My God and Your God"? Is he making a distinction indicating that we have separate Fathers and separate Gods? Or was he emphasizing sameness?

In an effort to make sense of these things I drew loose conclusions to tidy it all up, but it wasn't until I met Fred in January of 2014 and began long and intense email and phone communications, that I found clarity on the issues relating to the Adam-God Doctrine.

I have learned the names of God, how to tell the distinctions, the correlations, who is who and when which one is talking or being alluded to. In addition, I have learned even more beautiful details about the absolute rich Doctrine of the Pre-Existence, in what fashion we existed before, and how that correlates to the roles we now play, including our relationship to God.

I've learned about the Adversary and his role in the Pre-Existence, Creation, and as pertaining to the "enmity between thy {Satan's} seed and her {Eve's} seed" (Genesis 3:15) throughout this life.

I thought I knew the Gospel well — I knew it to the extent that I did. But since learning from Fred I have been taken to depths I didn't know existed. I have feasted on delicious meat I have never tasted, and my soul has never been

more illuminated ~ my mind never more stimulated. Fred has a way of taking things that I've read countless times in the Scriptures, but have flown right past me, because I had no reference for them, and giving them meaning and bringing them to light with regard to the Doctrines that the Prophet Joseph Smith restored. And there isn't one restored Doctrine that can't be taught from the Bible! And that includes the Doctrine that Adam is God the Father. It is now plain.

If there is one thing I know, I know that God does not leave us hanging forever if we are truly seeking. He won't give us all the Light in one sitting, and we must act upon the Light that we have before he will give us more. This is key. If he cannot trust us with a little, how can he trust us with much, no matter how badly we want to know?

I have had many fantastic teachers along my journey of truth seeking, but no teachings have been more illuminating than Fred's on the subject of Adam-God and the Pre-Existence, as he brings together Scriptures and the teachings of the Prophets of the Restoration. My heart delights and revels in them, and the Light resounds effortlessly throughout my being. You shouldn't have to ask yourself if something is true. You know it is true by the way your Spirit responds, like the recognition of an old familiar tune from a bygone day.

Thank you, Fred, for your dedication to bringing Light to others, and for being my friend.

After we first met on the phone, Fred mentioned that he had something he thought I might like to read. He told me this after learning of my Evangelical Christian background. Later on I found a digital copy of "The Adam-God Doctrine as Taught in the Bible" in my inbox and I was immediately intrigued and pleased by the title. Eagerly I opened the file, printed it out and began to read.

Right off my eyes were drawn to the name "Walter Martin", whose anti-Mormon works I was familiar with. In fact, his book on cults still finds a place to this day among my ever-expanding book collection. As a teenager, I used to drive around and listen to his radio program, 'The Bible Answer Man'.

Sadly, I remember wanting to learn as much as I could from Walter Martin on the Mormons . . . . . .

What I appreciate about this work (i.e. The Adam-God Doctrine As Taught In The Bible) is how the Restored Gospel is brought to light, and specifically the Adam-God Doctrine, through the **Bible** ***as the main conversation piece.*** What is vitally important about this is that a mainstream Christian will not even entertain the discussion any other way. This work is a treasure to be had for any truth seeker, Christian and Mormon Missionary {or defender of the Faith} alike.

There is no one else out there addressing this Adam-God issue that I have found, and this book points out from the Bible the most beautiful evidences of the **Truth** about our God and Father. No shame for the Mormon, and

no claim against it for the Evangelical. The Bible shows us **that what Brigham Young taught is true**, Adam is "our Father and our God and the Only God with whom we have to do", and the Evangelical or Mormon alike who can't see it, can't because they won't — because they value being right over embracing **Truth**. If you like having your head *buried in the sand,* then **Truth** doesn't concern you any ways.

This publication's effect has the potential to cross religious lines, as both sides could benefit from it and have a whole new and beautiful understanding expand their minds and enrich their relationship with their Father and God.

A new element to this paper is its Introduction. Rather than presume that his reader fully understands the Doctrine as taught by President Young — through the presentation of numerous documents Fred sets forth precisely what it was that President Young taught. Following this, he goes on to demonstrate that President Young was not alone in teaching Adam-God. Indeed, as he proves, actually the Prophet Joseph Smith was the first to teach it. In addition he also demonstrates that Presidents John Taylor, Wilford Woodruff, and Lorenzo Snow also believed in and Taught it. So the first Five Presidents of the Church all believed in and taught Adam-God — and not only them, but most all their contemporaries as well. This was true with the exception of Apostle Orson Pratt, who as he argues, was guilty of Sedition against the Government of the Priesthood.

Introduction

At the General Priesthood Conference of the Church, held in the Tabernacle, at Salt Lake City, on Friday evening, April 9th, 1852, President Brigham Young stood before the assembled body of the Priesthood and Proclaimed to them and all the world a New but Very Old Doctrine — namely that the first man Adam, the Father and Patriarch of the human race, is God the Father, and that he is the God and Father of our Lord Jesus Christ:

> Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is Michael, *the Archangel*, the Ancient of Days! about whom holy men have written and spoken — He *is our* Father *and our* God, *and the only God with whom* We *have to do*. Every man upon the earth, professing Christians or non-professing, must hear it, and *will know it sooner or later*. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did *not* appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family; (Emphasis in the original. *President Brigham Young's Doctrine on Deity*, Vol 1: <by Fred C. Collier> 368–369; See also *The Teachings of President Young*, Vol 3: <by Fred C. Collier> 92–93. See also *UnPublished Revelations* Vol 1, 3rd ed. <by Fred C. Collier 2011 Hanna, Utah> Part 85, p. 169–174)

What President Young states above, is that when our Father Adam came into the Garden of Eden, he came into it with a "Celestial Resurrected Body". In continuing he states that Father Adam was a married man before he came to this earth, and not only a married man, but a Polygamist, and that Eve is "one of his wives". Put in other words, President Young is here saying that Father Adam had already been through a Mortal Probation before he came on earth to live — he had successfully fulfilled the probation of his Second Estate, and as of the

time he came to this earth, he was already Celestially Married — he had been Resurrected to the Celestial Kingdom, and had a Celestial Body — and as such not only was he a god, but He is "Our Father and Our God", and "the Only God with Whom we have to do". In continuing President Young states that Adam "helped to make and Organize this world", just it is taught in the Endowment Ceremony.

After this, in keeping with what the Prophet Joseph Smith taught, President Young states that Father Adam is "Michael the Archangel", and "the Ancient of Days!" The title "the Ancient of Days" occurs only three times in the Bible, all of which are found in Daniel 7, where it is used as an alternate reference for "The Most High" God. Not only so, but the Prophecy in Daniel 7 parallels another prophecy in Revelation 5, the difference being that in Revelation 5, the personage on the throne is identified as God (Daniel 7:10; Rev 5:11), while in the case of Daniel 7, it is "the Ancient of Days". As for "Michael" the Archangel — just as it is with the title "Ancient of Days", reference to "Michael" in the Old Testament is only found in the Book of Daniel.

After saying all that he does about Adam in this speech, President Young goes on to declare him to be "Our Father and Our God and the Only God with Whom We Have to Do". In saying this, most obviously President Young is equating "Father Adam" with "God the Father." Not only so but in view of all that has proceeded this statement, it is self evident that President Young is here identifying Father Adam as that one God which is referred to in the 8th chapter of Corinthians.

> For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) BUT TO US THERE IS BUT ONE GOD, **THE FATHER** [from whom all have descended], and we through him; and one Lord Jesus Christ, [by whom are all redeemed, and we by him]. (1 Cor 8:5–6)

After speaking of Adam planting the earth with seeds which he brought with him from another world, President Young then speaks of Adam and Eve partaking of the "Forbidden Fruit", by which they became mortal, and that because of this "their offspring were mortal". Finally President Young **SETS THE ADAM-GOD DOCTRINE IN STONE**, when he Declares that:

> When the Virgin Mary conceived the child Jesus, *the Father had begotten him in his own likeness.* He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family [i.e. Adam]

President Young here states that the child Jesus was **Not** begotten by the Holy Ghost, but rather by the Father, who begat him in His Own Image and after **His Own Likeness**, just as it states in Hebrews Chapter 1 Verse 3. According to this then, Jesus the Christ did not look like the Holy Ghost — on the contrary he looked like his Father who begat him. Finally President Young asks the question:

And who is the Father? He is **the First of the Human Family** [i.e. Adam.]

So from all that President Young has said, whom do we understand to be "the First of the Human Family"? The whole context of President Young's speech is that "the first of the human family" is "the First Man" Adam. Indeed the same "Adam" who ate the *forbidden fruit* and became mortal, so that he could beget mortal bodies for his Spirit Children to dwell in (Heb 12:9). Having succeeded in their First Estate, it was now time for the Children of the Divine Father to receive mortal bodies and successfully undergo a Probation in their **Second Estate**.

President Young continued to teach the Doctrine of Adam-God on a regular basis throughout the remainder of his life. However, for the present let us settle with just a few of these. On the 8th of June in 1873, President Young delivered one of his most comprehensive speeches on the subject of Adam-God. Consider the following:

I frequently think, in my meditations, how glad we should be to instruct the world with regard to the things of God, if they would hear, and receive our teachings in good and honest hearts and profit by them. I have been found fault with a great many times for casting reflections upon men of science, and especially upon theologians, because of the little knowledge they possess about man being on the earth, about the earth itself, about our Father in heaven, his Son Jesus Christ, the order of heavenly things, the laws by which angels exist, by which the worlds were created and are held in existence, &c. How pleased we would be to place these things before the people if they would receive them!

How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which **God Revealed to Me** — namely that **Adam is our Father and God** — I do not know, I do not inquire, I care nothing about it. Our Father Adam helped to make this earth, it was created expressly for him, and after it was made he and his companions came here. He brought one of his wives with him, and she was called Eve, because she was the first woman upon the earth. Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or who ever will come upon the earth.

I have been found fault with by the ministers of religion because I have said that they were ignorant. But I could not find any man on the earth who could tell me this, although it is one of the simplest things in the world, until I met and talked with Joseph Smith. Is it a great mystery that the earth exists? Is it a great mystery, that the world can not solve, that man is on the earth? Yes, it is; but to whom? To the ignorant — those who know nothing about it. It is no mystery to those who understand. Is it a mystery to the Christian world that Jesus is the Son of God, and still the Son of Man? Yes it is, it is hidden from them, and this fulfils the Scripture — "If our gospel be hid, it is hid to them that are lost," who have no faith, and who pay no attention to the Spirit of God. These things are called mysteries by the people because they know nothing about them . . . . That is true, but where is the mystery? Will the ignorant receive the truth when they hear it? No, they will not, and this is their condemnation, that light has come into the world, and they choose darkness rather than light, because their deeds are evil. That is the fact in the case. What is the mystery about it? They do not understand invisible things. Ask the wicked, "Do you know anything about the laying on of hands?" "Oh yes, such a man" — a man who is wicked in his whole life — "has the art of laying on of hands for curing the tooth-ache, fevers, wounds," &c.; and now, in fulfillment of the words of the ancient prophet, thousands of people seek unto "wizards who peep and mutter," &c., but they will not seek unto the living God. I can say to all the inhabitants of the earth that before what is called spiritualism was ever known in America I told the people that if they would not believe the revelations that God had given he would suffer the devil to give revelations that they — priests and people — would follow after. Where did I declare this? In the cities of New York, Albany, Boston, throughout the United States and in England. Have I seen this fulfilled? I have. I told the people that as true as God lived, if they would not have truth they would have error sent unto them, and they would believe it. What is the mystery of it?

The Christian world read of, and think much about, St. Paul, also St. Peter, the chief of the Apostles. These men were faithful to and magnified the priesthood while on the earth. Now, where will be the mystery, after they have passed through all the ordeals, and have been crowned and exalted, and received their inheritances in the eternal worlds of glory, for them to be sent forth, as the Gods have been for ever and ever, with the command — "Make yourselves an earth, and people it with your own children?" Do you think the starry heavens are going to fall? Do the Christian world or the heathen world think that all things are going to be wrapped up, consumed, and annihilated in eternal flames? Oh fools, and slow of heart to believe the great things that God has purposed in his own mind!

My brother said that God is as we are. He did not mean those words to be literally understood. He meant simply, that in our organization we have

all the properties in embryo in our bodies that our Father has in his, and that literally, morally, socially, by the spirit and by the flesh we are his children. Do you think that God, who holds the eternities in his hands and can do all things at his pleasure, is not capable of sending forth his own children, and forming this flesh for his own offspring? Where is the mystery in this? We say that Father Adam came here and helped to make the earth. Who is he? He is Michael, a great prince, and it was said to him by Eloheim, "Go ye and make an earth." What is the great mystery about it? He came and formed the earth. Geologists tell us that it was here millions of years ago. How do they know? They know nothing about it. . . . Adam came here and got it up in a shape that would suit him to commence business. What is the great mystery about it? None, that I have seen. The mystery in this, as with miracles, or anything else, is only to those who are ignorant. Father Adam came here, and then they brought his wife. "Well," says one, "Why was Adam called Adam"? He was the first man on the earth, and its framer and maker. He, with the help of his brethren brought it into existence. Then he said, "I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state, I was faithful, I received my crown and exaltation. I have the privilege of extending my work, and to its increase there will be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh, that their spirits may have a house, a tabernacle or a dwelling place as mine has, and where is the mystery?

Now for mother Eve. The evil principle always has and always will exist. Well, a certain character came along, and said to Mother Eve, "The Lord has told you that you must not do so and so, for if you do you shall surely die. But I tell you that if you do not do this you will never know good from evil, your eyes will never be opened, and you may live on the earth forever and ever, and you will never know what the Gods know." The devil told the truth, what is the mystery about it? He is doing it today. He is telling one or two truths and mixing them with a thousand errors to get the people to swallow them. I do not blame Mother Eve, I would not have had her miss eating the forbidden fruit for anything in the world. I would not give a groat if I could not understand light from darkness. I can understand the bitter from the sweet, so can you. Here is intelligence, but bind it up and make machines of its possessors, and where is the glory or exaltation? There is none. They must pass through the same ordeals as the Gods, that they may know good from evil, how to succor the tempted, tried and weak, and how to reach down the hand of mercy to save the falling sinner. The Lord has revealed his gospel and instituted its ordinances that the inhabitants of the earth may be put in possession of eternal life. But few of them, however, will accept it. I have preached it to many thousands of them who are naturally just as honest as I am, but through tradition there is an overwhelm-

ing prejudice in their minds which debars them of that liberty I have in my heart. They would be glad to know the ways of God, and to know who Jesus is, and to reap the reward of the faithful, if they had the stamina, I will call it, the independence of mind necessary to embrace the truth, to say, "I know this is true, and if there is no other person on the face of this earth who will defend it, I will to the last." But this is not in their hearts, it is not in their organization, consequently they do not manifest it. What mystery is there about it? None whatever. What is the mystery in Jesus being the Son of God and at the same time the son of the Virgin Mary? You know what the infidels say about this, but their words are no worse than the practice of many in the Christian world.

I do not want to be found fault with, but if I am it is all the same to me. There is no mystery to me in what God has revealed to me, or in what I have learned, whether it has been through Joseph, an angel, the voice of the Spirit, the Holy Ghost or the Spirit of the Lord; no matter how I have learned a thing, if I understand it perfectly it is no mystery to me. It is like making one of these pulpits, or a house like this. This is no mystery to me, I dictated it, and a great many say it is a great piece of architecture to have a single span, so large as this roof and composed of wood that will sustain itself. But it is no mystery to me. I know the strength of the materials and how to place them together. It is no mystery to me to build a temple or a common house. But you take a gentleman or lady who was never beyond the confines of a densely populated city, who never saw wheat grow, and who never saw cattle in the fields, and it is a great mystery to them to see them. Why? Because they never saw such things before, and they know nothing about them, but it is no mystery to those who know all about such things. Do you think it any mystery to angels to know how the various organizations are brought on earth? Not the least in the world. There is no mystery in all this to the Gods, no mystery in them to the prophets and apostles whom they send, and to whom they reveal them; it is all plain, every day, common sense, just as much so as with anything else in the world — we understand it.

Some may say to me, "Why Brother Brigham, you seem to know it all." I say, Oh no, I know but very little, but I have an eternity of knowledge before me, and I never expect to see the time when I shall cease to learn, never, no never, but I expect to keep on learning for ever and ever, going on from exaltation to exaltation, glory to glory, power to power, ever pressing forward to greater and higher attainments, as the Gods do. That is an idea that drowns the whole Christian world in a moment. Let them try to entertain it and they are out of sight of land without a ship, and if they had a ship it would have neither sail, rudder nor compass. "What," say they, "God progress?" Now, do not lariat the God that I serve and say that he can not learn any more; I do not believe in such a character. "Why," say they, "does not the Lord know it all?" Well, if he does, he must know an immense amount. No matter about that, the mind of man does not reach that any more than it comprehends the heaven beyond the bounds of

time and space in which the Christians expect to sit and sing themselves away to everlasting bliss, and where they say they shall live for ever and for ever.

If we look forward we can actually comprehend a little of the idea that we shall live for ever and ever; but you take a rear sight, and try and contemplate and meditate upon the fact that there never was a beginning and you are lost at once. The present and the future we can comprehend some little about, but the past is all a blank, and it is right and reasonable that it should be so. But if we are faithful in the things of God they will open up, open up, open up, our minds will expand, reach forth and receive more and more, and by and by we can begin to see that the Gods have been for ever and for ever.

Some of our philosophers have tried to reveal the first cause. I would change the position of the whole affair. I would plant my position in the ignorance of man that undertakes to prove or show the existence of a first cause. He had better go to work and prove himself a fool to begin with and then stop, for all his reasonings, arguments and researches with regard to the first cause only prove that he is a fool. Excuse me for this rough expression, perhaps it would be better to say that he comes far short of knowing or understanding himself in the least degree, and his researches are contracted to that degree that he is lost in ignorance of himself. Is this the fact? It is. We can know nothing until we learn it, and when we come to a knowledge of facts they are no mystery to us. . . . . .

I do hope and pray — and I want you to listen how I shape this prayer, instead of praying my Father in heaven in the name of Jesus to make you and me faithful — I pray that we Latter-day Saints may be faithful to the covenants we have entered into with our Heavenly Father and with one another, and to live our holy religion, for we do know how. I need not ask the Father to make us faithful any more than I need ask him to come and sow our wheat for us, not a particle, for we know all about it. Be faithful, do right and live so as to be worthy of life everlasting. Amen. (*President Brigham Young's Doctrine on Deity — Volume 1, an Organized Collection of His Own Statements* <by Fred C. Collier, 1999, Salt Lake City, Utah> 319–325; "Unpublished Adam-God Discourses of Brigham Young 1852–1877", published in *Doctrine of the Priesthood* Vol 2: <Sept 1974; 2nd ed. April 1991> 59–65)

In this speech President Young again affirms that Adam is God the Father. Not only so, but he also affirms in certain terms, that God had revealed this doctrine to him personally:

How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which **God Revealed to Me** — namely that **Adam is our Father and God**

Through out the years, President Young would affirm again and again that God had revealed to him the Doctrine of Adam-God. Not only so, but he also stated that he had heard the Prophet Joseph Smith teach it.

On the 4th of April 1860 President Young stated:

it was Joseph's doctrine that Adam was God. &c. . . . . God comes to earth and eats and partakes of fruit.

Joseph could not reveal what was revealed to him, and if Joseph had it revealed, he was not told to reveal it. (Minutes of Meeting, April 4th, 1860, published in The Office Journal of President Brigham Young 1858–1863 Book D, <by Fred C. Collier 2006 Hanna, Utah> Appendix B)

Again on the 16th of December 1867 President Young said:

Adam was Michael the Archangel and he was the Father of Jesus Christ and was our God and that Joseph taught this principle. (Wilford Woodruff's Journal Vol 6: <16 Dec 1867> 381)

Again, one year before his death President Young stated:

Joseph said that Adam was our Father and God, and himself [i.e Joseph], being a leader, he too was their god. (TPBY 6:5/14/76)

Once again, in the speech cited above President Young said:

How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which **God Revealed to Me** — namely that **Adam is our Father and God** — I do not know, I do not inquire [with regard to who does or does not believe], I care nothing about it. Our Father Adam helped to make this earth [just as it teaches in the Endowment Ceremony], it was created expressly for him, and after it was made he and his companions came here. He brought one of his wives with him, and she was called Eve, because she was the first woman upon the earth. Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or who ever will come upon the earth. . . . I Could Not Find Any Man On The Earth **Who Could Tell Me This**, although it *is one of the simplest things in the world,* **Until I Met and Talked With Joseph Smith**. (*President Brigham Young's Doctrine on Deity — Volume 1, an Organized Collection of His Own Statements* <by Fred C. Collier, 1999, Salt Lake City, Utah> 319–325)

All this brings to mind the question as to when and where it was that the Prophet Joseph Smith revealed these things to President Young? If not before, at least as of May 4th, 1842. Indeed it was on this day in the Prophet's Brick Store at Nauvoo, that he first introduced President Young and others to the Endowment Ceremony, wherein the Prophet taught them that Adam was both "God the Creator" and "God the Father".

The Prophet Joseph Smith explained the creative role that God the Father played in the Creation of this world as follows:

Everlasting Covenant was made between **Three Personages** before the organization of this earth, and **Relates to Their Dispensation of Things To Men on the Earth**; these personages, ***according to Abraham's record,*** *are called* **God the First, the Creator** [i.e. Father Michael Adam-God who according to the Endowment Ceremony Created the Earth and came down and Lived on it at the Beginning of Time]; God the second, the Redeemer [i.e. Christ Our Lord who lived on the Earth in the Middle of Time]; and God the third, the Witness or Testator. (*TPJS* 190)

According to the above, the Prophet learned of the Creative roll of God the Father in the Creation of this earth when he translated the Book of Abraham. In the Endowment Ceremony as originally given by the Prophet at Nauvoo, there were three personages involved in the Creation, with Michael/Adam being "God the Creator" who went down and created the Earth. Bearing this in mind consider what is stated over and over again in Abraham chapter 4:

> And then the lord said: Let us go down, And they (that is the Gods [i.e. Michael/Adam and those that went with him]) went down at the beginning, and they, that is the Gods [i.e. Michael/Adam etc.], organized and formed the heavens and the earth. . . . . And they (the Gods [i.e. Michael/Adam etc.]) said: Let there be light; and there was light. And they (the Gods [i.e. Michael/Adam etc.]) comprehended the light . . . . And the Gods [i.e. Michael/Adam etc.] called the light Day . . . . And the Gods [i.e. Michael/Adam etc.] also said: Let there by an expanse in the midst of the waters . . . . . (Abraham 4:1–6)

It is obvious from the above, that when the Endowment Ceremony is paralleled with the Book of Abraham, Michael/Adam is identified as "God the Creator". Not only so, but in continuing, the Endowment Ceremony reveals that after Michael/Adam Created the Earth, he then came down and lived upon it, at which time he became the Father and Patriarch of the Human Race. Hence it was at this time that "God the Creator" became "God the Father".

Once again, be it remembered that the Prophet stated he learned about "God the Creator" and the "Everlasting Covenant" of the Trinity from the Book of Abraham, which he translated in 1835. In keeping with this, the "Third Lecture on Faith", which was delivered by the Joseph to the "School of Prophets" during the same year (i.e. 1835) identifies "God the Father" as the "Father Of All Living" (*Unpublished Revelations Vol 1*, Part 3, Verse 6). In Genesis it states that "Eve is the Mother of

All Living" (Gen 3:20), and this being so, if we did not already know it, most obviously this makes Father Adam "the Father of All Living". Hence we have in the Third Lecture on Faith another Affirmation that Father Adam is God the Father.

It will be remembered that in the above statement, it states that an "Everlasting Covenant was made between **Three Personages** before the organization of this earth, and **Relates to Their Dispensation of Things To Men on the Earth**". So when was God the Creator's "Dispensation of Things to Men on the Earth"? Again according to the Endowment Ceremony "God the Creator" was Father Michael/Adam, who after seven days of labor came down to live on earth, at which time he entered the Garden of Eden for a Sabbath day of rest. This is just as it is stated in Genesis:

> And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. (Genesis 2:2)

When the above passage is paralleled with the Book of Abraham and the Endowment Ceremony, it is obvious that according to the revelations of the Prophet Joseph Smith, Michael/Adam God (who is "God the Creator") is the God who rested on the Sabbath day, and that he spent this day of rest in the Garden of Eden. Following this day of rest, Father Adam and Mother Eve ate the Forbidden Fruit, at which time they became mortal from its effects. After this they began to multiply and have children. Hence Michael Adam-God the "Creator" became "God the Father" of the whole human race, or more specifically, the family of "Man". In other words "God the Creator's" "Dispensation of things to men on the Earth" was in the beginning of time, when he came down on earth as Father Adam, at which time he became the Father and Patriarch of the whole race of "Man", and at which time "God the Creator" became "God the Father". Once again consider the following:

> Everlasting Covenant was made between **Three Personages** before the organization of this earth, and **Relates to Their Dispensation of Things To Men on the Earth**; these personages, ***according to Abraham's record, are called*** **God the First, the Creator** [i.e. Father Adam-God who according to the Endowment Ceremony Created the Earth and Lived on it in the Beginning of Time]; God the second, the Redeemer [i.e. Christ Our Lord and Saviour who lived on the Earth in the Middle of Time]; and God the third, the Witness or Testator. (*TPJS* 190)

In 1877, President Young entered into the labor of having the Endowment Ceremony written down. In the process of this labor, on the 7th of February, 1877, he delivered a speech on the Adam-God Doctrine, with the intent that it would be included as a permanent part of the Endowment Ceremony. The intent was that this speech would fully explain who Father Adam was and the role which he played in the creation and peopling of this earth as "God the Creator" and "God the Father". The finished production of this speech became known as ""The Lecture at the Veil", and contained within it, what might be referred to as the most direct statement which President Young has left to us, wherein he affirms that Adam is God the Father. Consider the following:

Works in the Temple [i.e. The Lecture at the Veil] being under consideration Prest. Young was filled with the spirit of God and revelation and said when we got our washings and anointings under the hands of the Prophet Joseph at Nauvoo, we had only one room to work in, with the exception of a little side room or office w[h]ere we were washed and anointed, had our garments placed upon us and received our new name. And after he had performed these ceremonies, he gave the Key Words, Signs, Tokens and Penalties. Then after we went into the large room over the store in Nauvoo, Joseph divided up the room the best that he could, hung up the veil, marked it, gave us our instructions as we passed along from one department to another, giving us Signs, Tokens, Penalties, with the key words pertaining to those Signs. And after we had got through, Bro. Joseph turned to me (Prest. B. Young) and said, "Bro. Brigham this is not arranged right, but we have done the best we could under the circumstances in which we are placed, and I wish you to take this matter in hand and organize and systematize all these ceremonies, with the Signs, Tokens, Penalties and Key Words." I did so and each time I got something more, so that when we went through the Temple at Nauvoo I understood and knew how to place them there. We had our ceremonies pretty correct.

In the creation the Gods entered into an agreement about forming this earth, and putting Michael or Adam upon it.

These things of which I have been speaking are what are termed the mysteries of godliness, but they will enable you to understand the expression of Jesus, made while in Jerusalem, "This is Life Eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." (John 17:3)

We were once acquainted with the Gods and lived with them, but we had the privilege of taking upon us flesh that the spirit might have a house to dwell in. We did so and forgot all, and came into the world not recollecting anything of which we had previously learned.

We have heard a great deal about Adam and Eve, how they were formed and etc. Some think he was made like an adobe and the Lord breathed into him the breath of life, for we read "from dust thou art and unto dust shalt thou return." Well he was made of the dust of the earth but not of this earth. He was made just the same way you and I are made, but on another earth.

Adam was an immortal being when he came on this earth; he had lived on an earth similar to ours; he had received the Priesthood and the keys thereof, and had been faithful in all things and gained his Resurrection and his Exaltation, and was Crowned with Glory, Immortality and Eternal Lives, and was numbered with the Gods, for such he became through his faithfulness — and [Adam] had begotten all the spirits that was to come to this earth. And Eve our common mother, who is the mother of all living (Gen 3:20), bore those spirits in the celestial world.

And when this earth was organized by Elohim, Jehovah and Michael, who is Adam our common father, Adam and Eve had the privilege to continue the work of progression, consequently [they] came to this earth and commenced the great work of forming tabernacles for those spirits to dwell in — and when Adam and those that assisted him had completed this kingdom our earth he came to it, and slept and forgot all and became like an infant child.

It is said by Moses the historian that the Lord caused a deep sleep to come upon Adam and took from his side a rib and formed the woman that Adam called Eve. This should be interpreted that the man Adam like all other men had the seed within him to propagate his species, but not the woman; she conceives the seed but she does not produce it; consequently she was taken from the side or bowels of her father. This explains the mystery of Moses' dark sayings in regard to Adam and Eve.

Adam and Eve when they were placed on this earth were immortal beings with flesh, bones and sinews. But upon partaking of the fruits of the earth while in the garden and cultivating the ground, their bodies became changed from immortal to mortal beings with the blood coursing through their veins as the action of life. Adam was not under transgression until after he partook of the forbidden fruit; this was necessary that they might be together, that man might be. The woman was found in transgression not the man.

Now in the law of Sacrifice we have the promise of a Savior and Man had the privilege and showed forth his obedience by offering of the first fruits of the earth and the firstlings of the flocks; this as a showing that Jesus would come and shed his blood.

Father Adam's oldest son (Jesus the Saviour) who is the heir of the family, is father Adam's first begotten in the spirit world, who according to the flesh is the only begotten as it is written (In his divinity) — he having gone back into the spirit world, and came in the spirit to Mary and she conceived — for

when Adam and Eve got through with their work in this earth, they did not lay their bodies down in the dust, but returned to the spirit world from whence they came. (Diary of L. John Nuttall, February 7, 1877, Special Collections, BYU Library; *President Brigham Young's Doctrine on Deity,* Vol 1: <7 Feb 1877> 325–327; for a documentary and documents which demonstrates that the above speech was included as a part of the Lecture at the Veil, see *Unpublished Revelations Vol 1, 3rd Ed.* Part 96, p. 178–198)

The Authority of President Young's Teachings and The Teachings and Testimonials of His Contemporaries

We see from the above what President Young believed and taught — that Adam was God the Father — the Father of our Spirits and the Father of our Flesh — and not only this, but that He was also the God and Father of our Lord Jesus Christ, both in the Spirit and in the flesh. But what did President Young's Contemporaries believe? Were they with him or against him? Did President Young's Contemporaries merely bow their head and Humbly Submit to his *"Domineering Authority"* — and then after his death cut themselves free of his Doctrinal Revelations and Teachings? Did President Young's Contemporaries speak against him after he died? Or did they Love his Revelations and Teachings, and Hug them to their Bosom? The Record shows that with the exception of Apostle Orson Pratt and one or two others, President Young's Contemporaries Truly Shined and Chimed to his Revelations and Teachings, and that after his death they continued to Believe in and Teach them. Indeed, the Record Demonstrates that the Doctrinal Revelations and Teachings of President Young were ***Beloved*** and ***Cherished*** by the leaders of the Church until the administration of President Joseph F. Smith, at which time the Philosophical Ideas and Teachings of Orson Prattism were Adopted by the Church as an inherent part of the Restored Gospel.

Here are a few statements from President Young which set his Teachings in the Context of Divine Revelation. Following this there are two other statements wherein President Young speaks of the darkness in which the Evangelical and Protestant mind is enveloped, where it concerns matters of Doctrine and the Godhead. The following these statements are other statements, wherein President Young's Contemporaries speak their mind — and this too, both before and after his death. Following these are other statements wherein President Young's Contemporaries bear witness of him, as a Prophet of God, and that his Doctrinal Revelations were True:

A Statement by President Young
Regarding the Authority of his Teachings

I will make a statement here that has been brought against me as a crime . . . . Not here . . . but in the councils of the nations — that Brigham Young has said "when he sends forth his discourses to the world **They May Call Them Scripture**." I say now, when they are copied and approved by me **They Are As Good Scripture As Is Couched In This Bible**, and if you want to read revelation, **Read The Sayings Of Him Who Knows The Mind Of God**. (*Journal of Discourses* 13:264)

The Promise of God to His Servants

And, behold, and lo,
this is an ensample unto all those
who were ordained unto this priesthood,
whose mission is appointed unto them . . . .
And this is the ensample unto them,
that they shall speak
as they are moved upon by
the Holy Ghost,
And whatsoever they shall speak
when moved upon by
the Holy Ghost
shall be
ScripturE,
shall be
the Will of the Lord,
shall be
the Mind of the Lord,
shall be
the Word of the Lord,
shall be
the Voice of the Lord,
and
the Power of God unto Salvation.
(D & C 68:2–3)

Introductory Statement by Brigham Young

Now I would ask the Christian world a question . . . I would ask them, **what do you know of God?** Take all the divines on the face of the Earth and place them in this stand, and *beyond the attributes of God* **They Know Nothing of Him; They Are Entirely Ignorant of His Person.** There is the difference between the various religious sects of the Christian world and the Latter-day Saints. **We Do Know God**, and **We Know Jesus Christ**. (*Journal of Discourses* 13:144)

Who of the Christian divines know anything about the God we serve? I never saw any one, *until I met Joseph Smith*, who could tell me anything about the **character**, [and] **personality** . . . of God . . . or **the Relationship of Man to his Maker**. . . . . .

My testimony is the positive . . . I testify that there is a God, and that Jesus Christ lives, and that ***he is the Savior of the world***. . . . I know that ***Joseph Smith was a Prophet of God***, and that he had many revelations. . . . **I Have Had Many Revelations**; ***I have seen and heard for myself***, and know these things are true, and nobody on Earth can disprove them. The eye, the ear, the hand, all the senses may be deceived, but the Spirit of God cannot be deceived; and when inspired with that Spirit, ***the whole man is filled with knowledge***, he can see with a spiritual eye, and He Knows That Which Is **Beyond the Power of Man to Controvert**. **What I Know Concerning God . . . I Have Received From The Heavens**, *not alone through my natural ability,* and I give God the glory and the praise. (*Journal of Discourses* 13:46)

President Heber C. Kimball

<11 Nov 1852>

I will tell you what will be good for us, and it will bestow upon us all the luxuries of this life, of heaven and earth. You are talking about heaven and about earth, and about hell, &c.; but let me tell you, you are in hell now, and you have got to qualify yourselves here in hell to become subjects for heaven; and even when you have got into heaven, you will find it right here where you are on this earth. When we escape from this earth, we suppose we are going to heaven. Do you suppose you are going to the earth that Adam came from? that Eloheim came from? where Jehovah the Lord came from? No. When you have learned to become obedient to the Father that dwells upon this earth, to the Father and God of this earth, and obedient to the messengers He sends—when you have done all that, remember you are not going to leave this earth. You will never leave it until you become qualified, and capable, and capacitated to become a

father of an earth yourselves. Not one soul of you ever will leave this earth, for if you go to hell, it is on this earth; and if you go to heaven, it is on this earth; and you will not find it anywhere else. (*Journal of Discourses* 1:356)

President Heber C. Kimball
<29 June 1856>

I have learned by experience that there is but one God that pertains to this people, and He is the God that pertains to this earth—the first man. That first man sent his own Son to redeem the world, to redeem his brethren; his life was taken, his blood shed, that our sins might be remitted. (*Journal of Discourses* 4:1)

President Heber C. Kimball
<8 Nov 1857>

Now, brethren, you have got a spirit in you, and that spirit was created and organized—was born and begotten by our Father and our God before we ever took these bodies; and these bodies were formed by him, and through him, and of him, just as much as the spirit was; for I will tell you, he commenced and brought forth spirits; and then, when he completed that work, he commenced and brought forth tabernacles for those spirits to dwell in. I came through him, both spirit and body. God made the elements that they are made of, just as much as he made anything. Tell me the first thing that is made on earth that God did not organize and place here in this world. Not a thing. (*Journal of Discourses* 6:31)

President Heber C. Kimball
<29 Nov 1857>

Did God produce us. He did, and every son and daughter of Adam upon the face of this earth; and he produced us upon the same principle that we produce one another. And so it is with the fruit of creation. (*Journal of Discourses* 6:101)

President Heber C. Kimball
<30 April 1862>

The Lord told me that Adam was my father and that he was the God and father of all the inhabitants of this Earth. (Solomon F. Kimball papers, Sacred History, CHD, SLC, Utah)

President Heber C. Kimball
<19 Feb 1865>

We are the sons and daughters of God; we have proceeded from him through the laws of generation, the same as my children have proceeded from me. God is the great father of our race, and as a man is not perfect without the woman, neither is the woman without the man in the Lord; they depend upon each other, and are necessary to each other for the propagation of our species. (*JD* 11:81)

President Heber C. Kimball
<12 April 1868>

I am an inhabitant of this earth and will never destroy my right to it. It is my Father's and I know it, and His angels administer to men. . . . . Therefore honor God and honor those you know; for if you do not honor those you know you will not honor God. If my children will not subject themselves to me they will not subject themselves to God; and so with our wives, they cannot honor God unless they honor us. . . . . Our children are heirs to our rights and privileges, and when an earth is organized for us we will take our children there as God our Father brought His children here when He came. (*Journal of Discourses* 12:188, 191)

Minutes of Salt Lake City School of the Prophets:
Apostle George Q. Cannon
<15 Oct 1870>

Elder Geo. Q. Cannon fully endorsed the doctrine that Father Adam was our God and Father—or as He in many places is called, Michael the great prince— [the] Arch Angel, [and the] Ancient of Days &c.

It was not only wisdom, but perfectly consistent, that Adam & Eve should partake of the forbidden fruit and start the work of [the] increase of their species. The above doctrine had been revealed to him, so that he knew it was true. (Minutes of the Salt Lake School of the Prophets <15 Oct 1870> CHD, SLC, Utah)

Apostle Wilford Woodruff
Apostle George Q. Cannon
President Brigham Young
<15 October 1870>

___ p.m. at School [of the Prophets] — opening prayer by bro. W. Woodruff, who spoke a short time on the Subject of Adam being Michael, the arch-Angel &c referred to D. & C. p. 79 & Dan. 7 ch. See also D. & C. p. 106 (115. Sec. 10) sec. 50, p. 200 Bro. Cannon made a few remarks on the Same Subject. bro Henry said he felt like shouting "Glory Hallelujah." Bp. A. Cahoon was called to the stand and spoke a short time vindicating himself from the charge of apostasy.

Prest. Young spoke on the subject of Adam and God, "whom to know is life eternal"—who knows him? It is certainly important to know. He wanted the brethren to meditate on the subject, pray about it and keep it to themselves. (Joseph F. Smith journal <15 Oct 1870> CHD, SLC, Utah)

Salt Lake City School of the Prophets — Minutes:
President Daniel H. Wells
Henry Grow
Dimwick B. Huntington
Apostle Joseph F. Smith
A. H. Raleigh
President Brigham Young
John Lyon
<9 June 1873>

Pres[t] D. H. Wells remarked that Pres[t] Young touched on certain principles and doctrine yesterday, and particularly that doctrine pertaining to Adam being our Father & our God, and thought this was a proper place to call for the minds of the brethren and learn whether we as a School endorse the doctrine.

He bore a powerful testimony to the truth of the doctrine, remarking that if ever he had received a testimony of any doctrine in this Church he had of the truth of this. The Endowments plainly teach it and the Bible & other revelations are full of it.

The doctrine was approved or endorsed by Henry Grow, D. B. Huntington & Joseph F. Smith. The latter read a portion of a revelation given to the Church, page 2 Doc. & Cov. affirming that Michael or Adam is the Father of all—the Prince of all, and stated that the enunciation of that doctrine gave him great joy. A. H. Raleigh said he had never heard any one dispute the doctrine,—to him it was perfectly natural, as was every other principle of the Gospel when understood.

Prest. Young queried wither the brethren thought he was too liberal in launching out on this doctrine before the Gentiles. He was positive on the truth of the doctrine, but thought we should be cautious about preaching on doctrines unless we fully understand them by the power of the Spirit,—then they commend themselves to the hearts of our hearers. Spoke of the vain theories of men with regard to *The Great First Cause.* Said there was many revelations given to him that he did not receive from the Prophet Joseph. He did not receive them through the Urim and Thumim as Joseph did but when he did receive them he knew of their truth as much as it was possible for him to do of any truth. He thought it advisable to adjourn the school, as it was a busy time and only about one third of the brethren [were] present. (Salt Lake City School of the Prophets minutes <9 June 1873> CHD, SLC, Utah)

President Daniel H. Wells
<9 August 1873>

Our Father has passed through these ordeals, and has trodden the paths we are treading. He kept his second estate, and has attained to his exaltation. We have the privilege of following in his footsteps. It has been revealed in our

day who we are, and the relationship we hold to God. We have learned that God is our Father, and that we are his children, *bona fide* his children. Not in a spiritual sense alone, but when we say, "Our Father who art in heaven," we mean just what we say. (*Journal of Discourses* 16:127)

Apostle John Taylor
<8 April 1875>

God is the God and Father of all flesh, and consequently he feels interested in the welfare of all humanity, no matter of what age, clime, nation or people; . . . . . Man was created in the image of God, and he was the offspring of Deity himself, and consequently made in his likeness; (*Journal of Discourses* 17:370)

President John Taylor
<13 Jan 1880>

I heard Joseph Smith say that Adam was the Ancient of Days spoken of by Daniel . . . . Joseph traced the priesthood from Adam to Peter, James and John, they to Joseph and all who have held a portion of the priesthood would have to give an account of their stewardship or priesthood to the one from whom they received it, rendering up an account of your stewardship to the one that proceeded you, but you do not give up your priesthood. Adam heard the voice of the Lord walking in the garden. Adam had a God then . . . . and when we get to God our Father we are told to approach him in the name of Jesus. Adam is the father of our bodies. Who is to say he is not [also] the father of our spirits. (L. John Nuttall Papers, Special Collections, BYU Library)

President John Taylor
<1882>

The animal and vegetable creations are governed by certain laws, and are composed of certain elements peculiar to themselves. This applies to man, to the beasts, fowls, fish and creeping things, to the insects and to all animated nature; each one possessing its own distinctive features, each requiring a specific sustenance, each having an organism and faculties governed by prescribed laws to perpetuate its own kind. So accurate is the formation of the various living creatures that an intelligent student of nature can tell by any particular bone of the skeleton of an animal to what class or order it belongs.

These principles do not change, as represented by evolutionists of the Darwinian school, but the primitive organisms of all living beings exist in the same form as when they first received their impress from their Maker. There are, indeed, some very slight exceptions, as for instance, the ass may mix with the mare and produce the mule; but there it ends, the violation of the laws of procreation receives a check, and its operations can go no further. Similar

compounds may possibly be made by experimentalists in the vegetable and mineral kingdoms, but the original elements remain the same. Yet this is not the normal, but an abnormal condition with them, as with animals, birds, etc.; and if we take man, he is said to have been made in the image of God, for the simple reason that he is a son of God; and being His son, he is, of course, His offspring, an emanation from God, in whose likeness, we are told, he is made. He did not originate from a chaotic mass of matter, moving or inert, but came forth possessing, in an embryonic state, all the faculties and powers of a God. And when he shall be perfected, and have progressed to maturity, he will be like his Father—a God; being indeed His offspring. As the horse, the ox, the sheep, and every living creature, including man, propagates its own species and perpetuates its own kind, so does God perpetuate His. (*Mediation and Atonement* 164–165)

Apostle Abraham H. Cannon:
President George Q. Cannon
<10 Mar 1888>

He [i.e. Father George Q. Cannon] asked me what I understood concerning Mary conceiving the Savior; and as I found no answer, he asked what was to prevent Father Adam from visiting and overshadowing the mother of Jesus. "Then" said I, "he must have been a resurrected Being." "Yes," said he, "and though Christ is said to have been the first fruits of them that slept, yet the Savior said he did nothing but what He had seen his father do, for He had power to lay down His Life and take it up again. Adam, though made of dust, was made, as Pres. Young said, of the dust of another planet than this. I was very much instructed by the conversation and this days services. (Abraham H. Cannon journal Vol. 10: <10 March 1888> 178–179)

Edward Stevenson
<28 Feb 1896>

Certainly Eloheim, and Jehovah stands before Adam, or else I am very much mistaken. Then 1st Eloheim, 2d Jehovah, 3d Michael-Adam, 4th Jesus-Christ, Our Elder Brother, in the other World from whence our spirits came . . . .

Then Who is Jehovah? The only begotten Son of Eloheim on Jehovah's world. (Edward Stevenson diary <28 Feb 1896> CHD, SLC, Utah)

Edward Stevenson
Apostle Lorenzo Snow
<3 Mar 1896>

I have more pleasure than usual with a deep talk with Pres. L. Snow on Adam — Jehovah — Eloheim and Jesus and Spirits, and Regarding their immortality, creation, &c–&c. (Edward Stevenson Diary <3 March 1896> CHD, SLC, Utah)

Apostle Brigham Young Jr.:
Apostle Lorenzo Snow
Apostle Franklin D. Richards
<12 Oct 1897>

At meeting of all the apostles except Grant and Merrill, "Pres. Snow led out on Adam being our father and God. How beautiful the thought—it bro[ugh]t God nearer to us. Bro Franklin [D. Richards] said it made him thrill through his whole body—it was new & it was inspiring. I followed. (Brigham Young Jr. diary <12 October 1897> CHD, SLC, Utah)

President Young's Associates
And
Their Testimony Regarding His Teachings

President Heber C. Kimball
<29 June 1856>

Just think of your position; you have heard the teachings and instructions of president Young, and his instructions are the word of God to us, and I know that every man and woman in this Church who rejects his testimony, and the testimony of those that he sends, rejects the testimony of God his Father. I know that, just as well as I know that I see your faces today. . . . . I am telling the truths of God, and I am one with brother Brigham, and I can bear testimony to him of him, and our testimony is as good as that of Peter, or of John. *(Journal of Discourses* 4:2, 7)

President Heber C. Kimball
<8 Feb 1857>

Brother Brigham has talked here today so plain that a little child cannot misunderstand it. He spoke about our Father and our God; I believe what he has said, in fact I know it. Often when I have been in the presence of brother Brigham, we would feel such a buoyant spirit that when we began to talk we could not express our feelings, and so, "Hallelujah," says Brigham, "Glory to God," says I. I feel it and say it." (*Journal of Discourses* 4:222)

President Heber C. Kimball
<12 July 1857>

Do you suppose that he [i. e. President Young] is so unwise to say a thing which he does not know to be true? He understands what he speaks, and he looks before he jumps, and God Almighty will lead him straight, and he will never stumble — no, never, from this time forth; (*Journal of Discourses* 5: 32)

Apostle Wilford Woodruff
<27 Jan 1860>

Every man in this room who has a particle of the Spirit of God knows that President Young is a Prophet of God and that God sustains him and he has the Holy Spirit and his doctrines are true, and that he is qualified to lead the people (Minutes of Meeting with the Quorum of the Twelve and First Presidency, *The Office Journal Of President Brigham Young, 1858–1863 Book D*, Appendix A)

Apostle John Taylor
<4 April 1860>

It is important for the 12 to teach correct doctrine & it is for President Young to see that we get right (Minutes of Meeting with the Quorum of the Twelve and First Presidency, *The Office Journal Of President Brigham Young, 1858–1863 Book D*, Appendix B)

Apostle Orson Hyde
<5 April 1860>

Bro. Brigham may err in the price of a horse, or a House and lot, but in the revelations of God, where is the man that has [heard him when he has] given thus saith the Lord [Revelations] when it was not so? I cannot find one instance. (Minutes of Meeting with the Quorum of the Twelve, *The Office Journal Of President Brigham Young, 1858–1863 Book D*, Appendix C)

Apostle Wilford Woodruff
<5 April 1860>

It is natural [that] the Lord will reveal His doctrine to His mouthpiece . . . . I feel to thank the Lord for giving us as good a leader as bro. Brigham. No man had a right to call in question what Joseph did. He was led by the spirit of God. Bro. Brigham is careful, cautious, and wise, and [he] is a Father [to the people], — his feeling is to save the people, — everything [in his counsel] is Godlike and is filled with wisdom (Minutes of Meeting with the quorum of the Twelve, *The Office Journal Of President Brigham Young, 1858–1863 Book D*, Appendix C)

Apostle John Taylor
<5 April 1860>

When bro. Brigham tells me a thing, I receive it as revelation, — some things may be apparently contradictory, but are not really contradictory. (Minutes of Meeting with the quorum of the Twelve, *The Office Journal Of President Brigham Young, 1858–1863 Book D*, Appendix C)

Deseret News Editorial
<29 August 1877>

At one minute past four o'clock this afternoon, President Brigham young departed this life, surrounded by his family and intimate friends. This announcement will thrill the whole Territory with grief. We feel the weight of this great loss to the world, and cannot at this moment express in the faintest degree, our deep sense of the void occasioned by his departure. He was a Great Man in every sense of the term. And he has left a mark upon the age which the future will never efface, but which will grow brighter and broader as the man, his deeds **And His Sentiments** become better known and appreciated.

Apostle Wilford Woodruff
<2 Sept 1877>

We have lying before us the earthly tabernacle of President Brigham Young. . . . I have no desire to occupy the time of this assembly, in eulogizing the life of President Young. His works and words are recorded in heaven, and *they are recorded here on the earth*; and that is sufficient. Let those of us who remain a few days **Study the Counsels, the Sermons and Principles** which have been revealed unto us through the mouth of this **Prophet of God**. . . . . It is said that 'blessings brighten as they take their flight.' I have often felt in listening to the **Glorious Principles** of President Young, that the people here heard him so much that *they hardly* ***Prized*** *the* ***Beauty*** *and the extent of the results and* ***Virtues*** **of His Teachings**. Brethren let us give these things our serious attention and remember them . . . . . And to my brethren and sisters who have heard his voice for these many years; Let us not forget **the Precious Words of Truth and Wisdom He has Taught us.** (*Deseret News* 26:489)

Apostle George Q. Cannon
<2 Sept 1877>

If there ever is an occasion, brethren and sisters, when words are too feeble to express the emotions of the human heart, it is one like the present. This is a time of mourning, not a time of speaking. Still we would not be doing justice to our feelings, nor to the memory of our great leader, if we did not give some utterance to the feelings that oppress our hearts. . . .

When contemplating the organization of the Church as it is, we can testify to the goodness of our God, and we can feel to accord to him all praise for giving unto us so great and so good and exalted a character as our beloved Brother Brigham, whose remains now lie before us. His value has not been properly estimated by the Latter-day Saints. . . . . The time will come when the Latter-day Saints will appreciate him as one of the greatest prophets that

ever lived. I have been much with him. I look upon this association as the greatest privilege of my life, to have heard his counsels and to witness his life as I have. And in contemplating that life, it seems to me perfect: In my eyes and to my feelings he was as perfect a man as could be in mortality. He certainly never uttered any counsel or gave any instruction **or Taught Any Doctrine** which I did not endorse with all my heart. . . .

And that we may remember our great earthly leader, and **Treasure Up His Teachings**, his counsels, and instructions and that we may follow the glorious example he has set us in his devotion to the work, in his self-abnegation in putting away everything that would interfere with the fulfillment and perfect performance of his duties, as Latter-day Saints, is my prayer in the name of Jesus Christ, Amen. (*Deseret News* 26:489)

President Wilford Woodruff
<21 April 1890>

Now with regard to present revelation. President Young led us a great many years. He was a man of God, filled with revelation. His teachings, were attended by the inspirations of Almighty God . . . and in all his counsels the word of the Lord was with him. He had but few revelations that were written and published to the world. But we had the word of the Lord through him day by day. (*Deseret Evening News*, 21 April 1890)

The Sedition of Apostle Orson Pratt Against The Government of the Priesthood

From the very first when President Young Declared to the world that Adam was "Our Father and Our God and the Only God with whom we have to do", Apostle Orson Pratt opposed it. Not only so, but ultimately he became its arch enemy. It was as President Young said years later, the problem with Orson Pratt was that he knew too much, and President Young did not know enough. However the **Truth** be told, Pratt was more into the Philosophies of men, while President Young was more into the Revelations of God and his Spirit. Pratt declared that he was for Joseph's revelations — but the truth be told, the Revelations of the Prophet were for Adam-God.

In 1852 Pratt was called on a mission to Washington D. C., with the directive that he was to purchase a printing press and publish to the world the fact that the Latter-day Saints believed in and practiced Plural Marriage. However Pratt decided to enlarge upon his calling,

by publishing against the Doctrine of the Priesthood, as it had been revealed by Revelation through the Oracle of the Priesthood, in the person of President Brigham Young.

It is to me amazing that scholars who have studied the problems that existed between Apostle Orson Pratt and President Young have failed to recognize this simple fact. At the time the Elders were called together, just before departing on their missions, President Young gave another Speech on Adam-God — and for this reason, Adam-God was fresh on the minds of the missionaries as they headed out east to their destinations. Every night they would sit around the camp fire and talk doctrine — and every night Apostle Orson Pratt would commence a bash on the Doctrine of the Priesthood, as Revelation through the Lord's Oracle had declared it. In earlier years the Prophet Joseph Smith had excommunicated men for far less. It is one thing to disagree, but entirely another to wage an open war of rebellion through the press.

You can clearly see this in Pratt's article on the Pre-existence, that he published in the *Seer* at Washington D.C. Pratt had commenced the writing before he left Utah, and his beginning **Shines Like The Sun**. It is the best statement ever to be written and published by the Church, having to do with the Doctrine of the Pre-existence and what can be found in the Bible to support it. It is so good that it ought to be Canonized.

Yet once Pratt launched into the negative on Adam-God, his mind slipped into the darkness, and just so he continued to stab and stab and stab and stab and stab and stab and stab and stab at the Doctrine of Adam-God — and this too even though what he wrote flew in the face of what is clearly written in the Book of Mormon and the Book of Moses. If it were not for President Young's everlasting patience with Orson Pratt, he would have been excommunicated from the Church long before he died. Indeed, if it were not for President Young who stood in the way, there were others who would have insisted upon it.

During the life time of President Young, Apostle Joseph F. Smith confided in his diary, that he believed in the Doctrine of Adam-God "with all his heart". However one year after President Young died, in 1878 Apostle Smith went on a mission with the Older, more experienced and more educated, Apostle Orson Pratt — at which time contrary to his covenant, Pratt spoke against the Adam-God doctrine and succeeded in poisoning the mind of the younger Apostle Joseph F. Smith. After this, Joseph F. Smith began to give speeches to the

Saints wherein he would carefully and gently suggest that Adam was a Son of Perdition for eating the Forbidden Fruit.

After Joseph F. Smith became President of the Church — some time between 1902 and 1905, he removed from the Endowment Ceremony that part of the Lecture at the Veil which contained the Doctrine of Adam-God. Seven years later, at the April 1912 General Priesthood Conference of the Church, President Joseph F. Smith broached the subject of President Young's teachings regarding the Adam-God Doctrine. He then declared to the Assembled Brethren that what President Young had taught with regard to that matter was merely his own personal opinion — that Scripture did not support it, and that it could not be found in the revelations of God. In continuing President Smith then called for a sustaining vote of all those brethren who would sustain the Scriptures, at which point all the Elders raised their right arm. To be sure, you could not expect the Elders to refuse a vote to Sustain the Scriptures. So the vote was *Unanimous* in the *Affirmative*. Following this President Smith then announced to the brethren at the Conference, that for the future all Patriarchs, together with all others who persisted in teaching what President Young had taught would be called before the High Council and Excommunicated from the Church. Of course this speech was never published.

Do we not see in this, far less toleration by President Joseph F. Smith for those who believe, than President Young had for Orson Pratt and others who did not believe? Consider the following statement from the Prophet Joseph Smith:

> When men open their lips against [the truth] they do not injure me, but injure themselves. … When things that are of the greatest importance are passed over by **Weak-Minded Men** *without even a thought,* I want to see **Truth** in all its bearings *and* ***hug it to my bosom.*** **I Believe All That God Ever Revealed**, and *I never hear of a man* ***being damned*** *for believing too much;* but **They Are Damned For Unbelief**." (*History of the Church* 6: <16 June 1844> 477)

With regard to trying or excommunicating a man for teaching incorrect doctrine, the Prophet had the following to say:

> Elder Pelatiah Brown, one of the wisest old heads we have among us, and whom I now see before me, has been preaching concerning the beast which was full of eyes before and behind; and for this he was hauled up for trial before the High Council.
>
> I did not like the old man being called up for erring in doctrine. It looks too much like the Methodist, and not like the Latter-day Saints. Methodists

have creeds which a man must believe or be asked out of their church. I want the liberty of thinking and believing as I please. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine.

The High Council undertook to censure and correct Elder Brown, because of his teachings in relation to the beasts. Whether they actually corrected him or not, I am a little doubtful, but don't care. Father Brown came to me to know what he should do about it. (*History of the Church* Vol 5:340; *TPJS 288*)

By the 1920s those who knew the **Truth** of what President Young taught became fewer and farther between, as they continued to die off — and it was after this that church leaders began to deny that President Young had ever taught the Doctrine of Adam-God. On the contrary, they began to say that President Young was either misunderstood or misreported. This denial became the standard answer by the church with regard to the question of Adam-God — and this continued to be so until the year of 1974.

My Own Experience with Adam-God

In 1970 I made the acquaintance of Steve Bjorkman, while working at Deseret Book Bindery, in Salt Lake City. Steve had recently returned from a mission for the Church. While gone on his mission his father had converted to Mormon Fundamentalism and when he returned he was immersed into Fundamentalism and the Doctrine of Adam-God. Four days after the day I met Steve, he told me that President Young had taught that Adam was God the Father. I looked him squarely in the face and retorted: "**Bull . . . — You Prove It!**" The next day Steve came to work and handed me a pamphlet that had been written by Francis M. Darter. The name of the pamphlet was "Michael Adam God — From God to Man . . . From Man to God". I took this pamphlet home and read it.

Darter's pamphlet contained a quote from the Prophet Joseph Smith that was different from what was found in the *Teachings of the Prophet Joseph Smith* and *The History of the Church.* It was an excerpt from the Prophet's King Follett Sermon that had been published in an 1888 issue of the *Deseret News.* I decided to go to the Church Historical Department and check it out. Not long after I arrived I discovered that it was not Darter, but rather Joseph E. Taylor who had quoted the Prophet differently in a speech which he delivered in the Logan Temple.

I was not in the search room long before I discovered that the set of the *Journal of Discourses* that was on the shelves had a note written in the

side margin on the page containing President Young's 9 April 1852 speech on Adam-God. This note was written by Ben E. Rich (1855–1913). Rich was a church apologist, and in the margin he wrote that his father had told him that President Young did not say what was published in the *Journal of Discourses* Vol 1:50. Later I would discover that Ben E. Rich, was the son of Charles C. Rich, and that on April 9th, 1852, when President Young gave his speech — on that day, Charles C. Rich was 1000 miles away in San Bernardino, California. I concluded from this that unless Charles C. Rich had an incredible set of ears, he never heard what President Young had to say on the eventful night of April 9th, 1852.

On top of this, through research I discovered three other accounts of this same speech. One was recorded by Apostle Wilford Woodruff in his journal — another was written by Hosea Stout in his journal — and a third account was written by Bishop Samuel Holister Rogers in his diary. (For Accounts of these See: *President Brigham Young's Doctrine on Deity Vol 1:* <by Fred C. Collier 1999 Salt Lake City, Utah> 261–270; *The Teachings of President Brigham Young Vol. 3 1852–1854:* <by Fred C. Collier 1987, Salt Lake City, Utah> 85–94; *Unpublished Revelations Vol 1, 3rd Ed.* <by Fred C. Collier 2011, Hanna, Utah> Part 85, p. 169–174; *Unpublished Adam-God Discourses of Brigham Young 1852–1877*, by Fred C. Collier, published in *Doctrine of the Priesthood* Vol 2, No. 1, September 1974, Second Edition, April 1991, p. 1–10).

Hence we have four different accounts of President Young's General Priesthood Conference Address, and they all agree and witness to the fact that on the evening of April 9th, 1852, President Young did in very deed declare that Adam is God the Father.

Not only so but President Young also taught that Father Adam was the Divine Father who "overshadowed" the virgin Mary at the time when she conceived the child Jesus in her womb (Luke 1:35). Hence we have four accounts of this speech and they all agree — it is just as it is stated in scripture, that in the mouths of two or three witnesses shall every word be established (Matt 18:16; Deut 19:15).

In keeping with this, President Young stated that he was in the habit of going over and editing his speeches before they were sent out to be published. Consequently I did a parallel study of the four different accounts, which proved that true to his word, President Young did indeed edit his speech before it was published. Yet this notwithstanding, after being edited President Young still left in what this speech teaches regard-

ing Adam being "Our Father and Our God and the Only God with Whom we have to do." And not only this, but he also left in that part which declares that the first man Adam was the Father of Jesus Christ in the Flesh. At present the parallel study that I did of this is included in the Wikipedia Encyclopedia, in the article on Adam-God. Lamar Porter, who was one of my adopted sons placed it there without my knowledge.

While in the archive search room, I met Tom Truit who worked there, and he gave me a paper written by Joseph Fielding Smith, wherein Smith refuted the idea that President Young had ever taught that Adam was God the Father. I read this and then went to leave. However on the way out of the Historical Department, when I stepped into the Elevator, I ran into a man whom I thought looked like Apostle Boyd K. Packer. I asked if he was Apostle Packer, and he said yes. He was at that time with two of his students. While in the elevator I asked him if he knew about the Adam-God Doctrine. He answered yes. I then asked him if it was true. Rather than answer my question, he told me that there was a Masters Thesis in the BYU Library, and that if I wanted to learn about the Adam-God Doctrine, I should go and read it. "Yes" I responded, "but is the Adam-God Doctrine True." Again he refused to answer my question, and reaffirmed that if I wanted to learn about the Adam-God Doctrine, I should go to the BYU Library and read the Thesis. He told me that Rodney Turner wrote the Thesis. After this I went to BYU and read it. In substance its concluding summation stated: Yes President Young did teach the Doctrine of Adam-God, but No, the Doctrine of Adam-God is Not Church Doctrine.

Inasmuch as I believed that President Young was a Prophet of God, I did not really care whether or not the Church accepted his teachings — in fact, the Church be damned, if they reject the teachings and revelations of those Prophets whom God calls and sends to them!

The discovery that President Young had taught that Adam was God the Father sent me on a Journey which ultimately would consume the rest of my life. I started doing research on Adam-God in 1970. By 1973 I had gone through and collected most of the statements out of the 26 volumes of the *Journal of Discourses*. I had also collected other published and unpublished sources, including the Diaries of Apostle Abraham H. Cannon, where I found a number of point blank statements.

Of all my brothers and sisters, I was closest to my youngest brother Michael. This was especially true before I married in 1967. However three

years later in 1970, after I had learned about the Adam-God Doctrine and other matters concerning Church History, my parents requested that I not talk to my brother about religion anymore, and out of respect to my father I honored his wishes. Later my brother went on a mission, and when he returned, he had a hardened attitude towards me, and the things that I believed. One day in an attitude of contempt, he handed me an anti-Adam-God tape — stating as he did so that: "This is what the enemies of the Church have to say about the Adam-God Doctrine."

The name of the tape that he handed me was "The Maze of Mormonism", and copies of this can still be purchased in most "Christian" bookstores. Over the years I have purchased many of them and I have played it for many of those whom I have taught. It blows them away! But after spending time and teaching them for a week or so, I play it again, and they can then see through it, as though it were transparent glass in a window — and oh how phony it is!

This tape is a production of Walter Martin, who was a silver-tongued Evangelical minister and a professional anti-Mormon preacher. Martin had a talk radio show called "Mister Bible Answer Man" which aired every week across the United States. Not only so, but he traveled widely to preach against the "Cults", which not only included Mormons, but also the Jehovah's Witnesses, the Seventh Day Adventists, the Christian Scientists, and others.

Martin's tape was a pointed argument against the Doctrine of the Godhead, as taught and believed in by the Church of Jesus Christ of Latter-day Saints. However his concluding remarks on Adam-God would be more accurately described as a shock wave treatment for uninformed Latter-day Saints, and a big laugh for Born Again Christians, who composed his cheering crowd. By and large Martin's whole presentation was a silver-tongued slam-dunk, as he launched a one sided attack against President Young's teachings, while at one and the same time he quoted different passages from the Bible to argue his point.

Prior to being acquainted with Martin's work, the focus of my mind, where it concerned Adam-God, was pointed to the fact that President Young was a Prophet of God, and that he had taught that Adam was God the Father. However after listening to Martin's tape, my interest expanded to include the Bible and what it teaches. Consequently I began an intensive study on the Bible, Biblical Archeology, Bible Commentaries, Bible Dictionaries and Bible Encyclopedias. As

per Walter Martin's advise as given in his tape, I chose to study books that had been produced by Jews, Catholics, Protestants, and other non-Mormon scholars. As it turned out this effort would consume many decades of my life, commencing in 1973, and continuing on for 38 years until 2011, and now again in 2014.

In 1973 I compiled my first book on Adam-God. It was 250 pages long. It had a 37 page introduction, and after that 200 plus pages of published and unpublished documents. The statements were arranged in chronological order, commencing with the Joseph Smith period and continuing on through the Brigham Young period till 1949, with the last 15 pages consisting of Rodney Turner's summation at the end of his Thesis. I named this book "The Gospel of the Father", however I lacked the funds to get it published. Immediately after finishing this book, I wrote a paper on Adam-God and the Creation as contained in Genesis, The Book of Moses, The Book of Abraham and the Endowment Ceremony.

In the following year, in 1974 I did another book which I named "The Mormon God". This book was 403 pages long, and like my earlier book, was arranged in chronological order. It commenced with President Young's first public address on Adam-God, and then continued on through to the end of his life in August of 1877. This book contained both Mormon and anti-Mormon sources. Most of the anti-Mormon sources were from the Reorganized Church.

As of 1973 I finally gained access to the Brigham Young papers in the Church Historian's Office, and I had obtained a number of heretofore unpublished speeches on Adam-God. Not only so but I also obtained access to the as of then unpublished Wilford Woodruff journals, which contained many references to Adam-God. In this same year I also published a pamphlet that contained four different accounts of President Young's heretofore unpublished and unknown 8th October 1854 conference address on Adam-God. The text of this speech was 26 pages long and I published it in September 1974 in ***Doctrine of the Priesthood*** Volume 2, No. 1. The *Deseret News* spoke of this speech as follows:

> At "2 P.M. An immense congregation were comfortably seated in the open air." "While the emblems were being passed, President Brigham Young delivered a highly interesting discourse, which held the vast audience as it were spellbound." (*Deseret News* Vol 4:112)

Apostle Woodruff made a note in his journal about this speech — not only so but he spoke of it in Glowing terms. Consider the following:

"President Young preached to a congregation of several thousand, out of doors and I believe that he preached the greatest sermon that ever was delivered to the Latter Day Saints since they have been a people. Elder Watt Reported. I also took minutes." (*WWJ* 4:290)

For the most part this speech was pure Adam-God. Joseph Lee Robinson, who was present and heard it wrote the following about it in his diary:

Attended conference, a very interesting conference, for at this meeting President Brigham Young said thus: That Adam and Eve were the names of the first man and woman of every earth that was ever organized and that Adam and Eve were the natural Father and Mother of every spirit that comes to this planet, or that receives tabernacles on this planet, consequently we are brothers and sisters, and that Adam was God, our Eternal Father. This as Brother Heber remarked, was letting the cat out of the bag, and it came to pass, I believed every word, for I remembered saying to the Brethren at a meeting of High Priests in Nauvoo, while I was speaking to them under the influence of the spirit, I remarked thus, that our Father Adam had many wives, and that Eve was only one of them, and that she was our mother, and that she was the mother of the inhabitants of this earth, and I believe that also, but behold yea there were some that did not believe these sayings of the Prophet Brigham, even our beloved Brother Orson Pratt told me he did not believe it. He said he could prove by the scriptures it was not correct. I felt very sorry to hear Professor Orson Pratt say that. I feared lest he should apostatize, but I prayed for him that he might endure unto the end, for I knew verily it was possible that great men might fall. (*President Brigham Young's Doctrine on Deity, or Adam-God Vol 1*, p. 303–304)

For those interested in reading this speech, I have published it in full with all available accounts in the following sources: *President Brigham Young's Doctrine on Deity* — Vol 1: <by Fred C. Collier 1999, Salt Lake City, Utah> 273–304; *The Teachings of President Brigham Young Vol. 3: 1852–1854* <by Fred C. Collier, October 1987, Salt Lake City, Utah> 343–374; In pamphlet form it is printed in: "Unpublished Adam-God Discourses of Brigham Young 1852–1877", published in *Doctrine of the Priesthood* Vol 2 No. 1: <by Fred C. Collier, September 1974, 2nd ed. April 1991, Salt Lake City, Utah> 13–44.

I spent a year of my life footnoting and cross referencing these speeches to the Scriptures and other sources. There are literally 1000s of cross references.

There is another speech of President Young's that I spent years trying to acquire. I knew that this speech contained a significant statement on Adam-God because Wilford Woodruff had written it down in his journal. However I made the mistake of telling Ron Watt *(a descendant of George D. Watt, who worked in the archives)* that it contained a statement on Adam-God. After I told him this he refused to let me see it, and even went so far as to paper clip a note on the original manuscript which stated that no clerk in the archives was to allow me to see this document. Finally years later I connected with Don Moormon who was a Gentile Professor of History from Weber State College, and he went up and made a typescript for me. After this, by one means or another, I ended up with manuscript photo copies of all the Brigham Young speeches.*

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*They had kicked me out of the Archives all together because I had hired a professional genealogist to search out all the wives which were sealed to the Prophet Joseph Smith — and this too, not only those women who were sealed to him during his lifetime, but also others who were sealed to the Prophet in different temples after he was dead. What I was looking for was the sealing records of Ester Johnson to the Prophet Joseph Smith — the problem was that once this sealing had became a controversy, the Church purged it from the records. In any case, just in case they might have missed something, I hired this genealogist to search all the records having to do with the Prophet Joseph Smith. As it turned out, sure enough, they had missed something. This genealogists name was Thomas Milton Tinny, and I had him search out and make a record of all the Prophet's wives that were sealed to him. One day I came into the genealogy library, and they had found out what he was doing and closed off the temple sealing records to him. He had made a list of 320 women who had been sealed to the Prophet and had managed to make copies of 300 of the sealing records before they found out what he was doing. I went in and got the other 20. Not only did this genealogist search out the wives who were sealed to the Prophet, but he also searched out their children. When finished he was so pleased and proud of his work that he thought all the General Authorities ought to each have their own personal copy. So he made 15 copies of his work and had them bound, and sent a copy off to each member of the First Presidency, and each one of the Twelve Apostles. Tinny did this without my knowledge. When the brethren received Tinny's work, all Fifteen of them **Exploded**!!! What business did any one have doing this kind of research in the genealogy library! They decided to have Tinny permanently expelled from the Library. He pleaded for mercy, he was a professional genealogist, and that was all he knew how to do for work, and if they kicked him out of the Library he would not be able to work. Besides he was just doing this work for me, it was a paying job and I had hired him. Well they had mercy on Tinny, but they did not have any on me. Joseph Anderson, whom I had known since 1969, called me into his office in the Ivory Tower, and told me that I was never again to come into the building, not in the Historical Department, and not in the Genealogical Library, which as of then was in the same building.

So long as they had let me in, I had played by their rules, but now I declared war on them. Where there is a will there is a way and I found one. My wife Bonnie started going into the archives with Don Moormon and she started helping him as a secretary. After a few trips up they began to allow her to go in and have access to all that Don Moormon could see without him being there. Bonnie would hide microfilms in her clothes and then meet me down stairs in the rest room. I would take the films, go have them copied as I waited, and then bring them back before it was noticed that they were gone. There were 200 boxes of the Brigham Young Papers, and once Arrington's staff had catalogued them, they were all microfilmed onto 200 rolls of film. More or less each roll had 1000 frames, and usually each frame had two different pages. So on average, every roll of microfilm contained 2000 pages of documents. There were six microfilm rolls in the Brigham Young papers that I had particular interest in. They were the three rolls of the Brigham Young speeches, some of the minutes collection, and two rolls of the Brigham Young diaries and Office Journals. I smuggled out 6 rolls of the Brigham Young papers, all 7 rolls of the Joseph Smith papers, the 2 rolls of the Wilford Woodruff Journals, 50 rolls of the Manuscript History of Brigham, and all 300 rolls of the Journal History of the Church. Man I was proud of my work! In a short order I had gotten out more than any 50 men could in a life time. I gave a copy of the Wilford Woodruff Journals to Signature Book, and from these they published the 9 volume set of the Wilford Woodruff journals. I borrowed my copy of the Joseph Smith speeches to Andy Ehat and he produced the *Words of Joseph Smith* — after which he refused to return my film. Robert Black gave copies of the Joseph Smith diaries and revelations to the Tanners, and they became the first to print those, while I commenced the publication of a projected 7 volume set of the unpublished sermons of President Brigham Young. I had gotten these films for my own use, however I lacked money to purchase a printing press, so I sold my copy of the 300 microfilm rolls of the Journal History of the Church to Owen Allred for $3000, and with this money I purchased my first printing press. The store "Awerbacks", went out of business, and I purchased their 2650 Multilith printing press and other equipment for $1200, and then I bought paper and other supplies. I published the first issue of *Unpublished Revelations Vol I*. Later I published *Unpublished Revelations Vol II,* as also *The Teachings of President Young Vol 3*, *The Office Journal of President Brigham Young — 1858–1863 Book D*, and ultimately 2 volumes of *The Manuscript History of Brigham Young* 1847–1850 and 1851–1855.

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The following is the relevant statement in this speech:

I will notice another idea touching the Holy Ghost begetting the Son of God. Who was it that spoke from the heavens and said, *"This is my beloved Son, hear ye him"*? **Was it God the Father? It was**. The Apostles bear testimony that such a voice was actually heard, *"This is my beloved Son,"* and if it is true the Holy Ghost begat him, I would add, "[This is my beloved Son] which was begotten by one of my neighbors, hear ye him." **Who was the Saviour begotten by**? Oh, by his Father or his brother, or some other person. *So the Holy Ghost begetting the Saviour looks to me.* It makes me think of a story I

heard in a dramatical performance once, that a certain individual was born of one of his aunts but he had no mother.

It appears as reasonable to me to say a cousin or a fellow laborer of the Saviour begat him, as to say the Holy Ghost begat him. Who did beget him? His Father, and his Father is our God, and the Father of our spirits, and He is the framer of the body. **The God and Father of our Lord Jesus Christ — Who is He? He is Father Adam — Michael — the Ancient of Days.** Has he [i.e. Jesus] a Father? He has! Has he a Mother? He has! Now to say that the Son of God *was begotten by the Holy Ghost,* **is to say the Holy Ghost is God the Father**, which is **Inconsistent**, and **Contrary** *to all the revelations of God,* both modern, and ancient.

I silenced this erroneous doctrine a year ago last fall conference [i.e. 9 April 1852, *JD* 1:50]. It was, I think, when a dispute arose among some of our best Elders [i.e. Orson Pratt and others], as to who was the Father of the Son of Man pertaining to the flesh. Some contended it was the Holy Ghost, and some that it was Eloheim. When I spoke upon it in this stand before a conference of Elders, I cautioned them when they laid their hands upon the people for the gift of the Holy Ghost, according to the instructions of the Saviour, *to be very careful* ***how they laid hands upon young women,*** for **If It Begat A Child In The Days Of The Virgin Mary** *it is just as liable to beget children in these days.* It has all the power in this day that it had then, it has lost none.

The following is Wilford Woodruff's account of this same speech:

Sunday Edwin D. Woolley was called upon to preach . . . President Young followed and made many good remarks. . . . He said that **our God was Father Adam. He was the Father of the Savior Jesus Christ.** *Our God was no more or less than* **Adam, Michael the Arkangel.** I attended meeting in the prayer circle in the evening and then went and preached to the 13 ward. (I have published this speech in full in *The Teachings of President Brigham Young volume 3:* 246 – 257)

Apostle Orson Pratt had been arguing from (Matthew 1:18, 20) that the Holy Ghost was actually the father that conceived the child Jesus in the womb of Mary. So how does a spirit begat a son in the flesh!!! It is funny that Pratt would not think of this. In any case the Book of Luke contains a more complete account of Mary's conception than does the Book of Matthew. Therein it states:

And the angel said unto her, Fear not, Mary: for *thou has found favour with God.* And, behold, **Thou Shalt Conceive In Thy Womb**, *and bring forth a son,* and shalt call his name Jesus [i.e. Yeshuah]. He shall be great, and shall be called **the Son of the Highest** [i.e. Elyon] . . . Then said Mary unto the

angel, How shall this be, *seeing* ***I know not a man****?* And the angel answered and said unto her, *The Holy Ghost shall come upon thee,* **and the Power Of The Highest Shall OverShadow Thee**: therefore also that holy thing which shall be born of thee *Shall Be Called* **The Son of God**. (Luke 1:35)

President Young made it clear, that if we are to believe the Scriptures, inasmuch as Jesus the Christ is "The Son of God" we must believe that this "OverShadowing" of Mary by the Divine Father, constituted a sexual act.

The following is an extract of an unpublished speech given byPresident Young at the Semi Annual Conference held on 8 October 1861:

I will give you a few words of doctrine upon which there has been much inquiry, and with regard to which considerable ignorance exists. Brother Watt will write it, but it is not my intention to have it published; therefore pay good attention, and store it up in your memories. Some years ago, I advanced a doctrine with regard to Adam being our Father and God. That will be a curse to many of the Elders of Israel because of their folly. With regard to it they yet grovel in darkness and will [continue to do so]. It is *one of the most* ***glorious revealments*** of the economy of Heaven, yet the world hold it [in] derision. Had I revealed the doctrine of baptism for the dead instead of Joseph Smith there are men around me who would have ridiculed the idea until doomsday. But they are **Ignorant and Stupid Like the Dumb Ass**. (*President Brigham Young's Doctrine on Deity or Adam-God Vol 1*, p. 317)

The following is an extract of another unpublished speech which President Young gave on the 25th of August 1867:

While Brother Orson Pratt was telling you a good deal about this great holy wedding, the first that was ever celebrated, I thought about father Adam; he helped to make the world, to organize this earth, which was organized expressly for him. He is the king and Lord of this earth; when he came here he came with an understanding that he would do just as you and I do. He would go to sleep and dream for 6 hours. What we call dreaming are the reflections of the mind in sleep that cannot be remembered at all times when in a state of wakefulness. We come to this world, forget the past and commence anew. When the people are prepared to profit by the knowledge which the Lord has revealed there is much to be told them, but I will say this to you, every spirit that is prepared to occupy a body on this earth has been born of parents in heaven, and that which is born of the Spirit is spirit. When father Adam and mother Eve became mortal by eating of the fruits of this earth they were then prepared [to organize] the mortal tabernacle,

and they were prepared to organize and form living spirits long before that, now they are prepared to form mortal bodies for their spiritual children to dwell in. His former works and experience Adam had forgotten a great deal of, but he once knew it all beforehand.

As to the great wedding bro. Orson has been telling us about — [it] is nothing more or less than this: Adam's father came to him, saying here is the wife you have had so long, now you are going to have one wife to take with you to yonder earth, and if any of your other wives ever go to an earth to become the mother of all living, to become an Eve, it will be to another earth not to that one. She is called Eve because she is the mother of all living, and she is the queen of th[is] earth. Adam is the Lord of the earth and the father of all living on this earth, as Eve is the mother of all living on this earth. There is much to learn on these matters, and it is pleasant to know concerning them, yet we should concern ourselves more about this: Will we as Latter-day Saints sanctify ourselves and become one so as to be able to receive the blessings which the Lord has for us. I care little about those theories, we may know and understand many of them but what will it profit us unless we serve God? Nothing at all. (*President Brigham Young's Doctrine on Deity, or Adam-God Vol 1,* p. 317–318)

In this speach Orson Pratt is preaching as though Adam and Eve were first marriage on the day that God made Eve out of Adam's rib. In response to this false doctrine, President Young affirms that Adam and Eve were married before they came to this earth. Following this President Young then again reaffirms the Doctrine of Adam-God, in response to Apostle Orson Pratt's Anti-Adam God speech.

More on My Own Experience with Adam-God

One day in 1974, I was in the Tanner's book store in Salt Lake City, to see if there was anything new that the anti-Mormons had put out. While in the store I made the acquaintance of Wes Walters. Wes Walters was a Presbyterian Minister and a serious scholar on Mormon history, and he had written and published a hard article against the Prophet's First Vision. I had read this before, so I was aware of Walter's work before I met him. In the process of our discussion I told him of the two books which I had compiled on the Adam-God Doctrine and offered to give him a copy if he would promise not to let them out.

He made the promise and so I gave him copies of my two unpublished books, the total of which numbered 650 pages of documents on Adam-God, much of which had never before been published. However once

Walters saw what he had, keeping his promise was more than he could bare. Soon after giving the materials to Wes Walters, much to my surprise Walter Martin called me on the phone and asked if I would be willing to give him copies of my research. I told him that I would be glad to give him all that I had, if only he would meet with me in a public debate in the Little Theatre, at the Salt Palace, in Salt Lake City. I told him that we would not debate whether or not President Young had taught the Adam-God Doctrine, as I would admit that up front. What we would debate was whether or not the Doctrine of Adam-God could be found in the Bible. Much to my surprise Martin declined my invitation, so I refused to give him copies of my books. However not long after this, copies of all 650 pages of my two unpublished books began to circulate around the world in the cesspool of anti-Mormonism. As a result of this, anti-Mormon publications on the subject of Adam-God exploded by more than a 1000%. They would show up at Temple Square and everywhere else at Conference time. They would pass out their tracts at every gate going in and out of Temple Square. Not only this, but the anti-Mormons published much on Adam-God everywhere on earth that Mormonism existed in large numbers.

As a result of this, at last the Church was forced to abandon its long time Official Policy of Denial and Lies. There was too much out — and denial was no longer tenable. And so they began instead to follow the policy established by President Joseph F. Smith when he spoke at the 1912, April Priesthood Conference. President Young was only speaking his own opinion — and his pronouncements were not inspired of God.

But if this is true, what does it mean for the Church. What it means is that the Restored Church had a false Prophet installed as the head of the Church, and President of the Priesthood for 33 years, and that during that time he established a false God for the Latter-day Saints to worship — and this too, not only in their meetings houses, but also in the Temples. However this in itself does not paint the whole picture, for as we have seen, President Young was not the only President of the Church who believed in and taught the Doctrine of Adam-God. I have demonstrated elsewhere that the doctrine originally came from the Prophet Joseph Smith ("The Trinity and the Holy Spirits, the Doctrine as Joseph Taught It", 3rd. ed., printed in *Doctrine of the Priesthood* Vol 5: <1 April 1988, Salt Lake City, Utah> No. 4; See also "New Light on the Ancient Hebrew/Christian Doctrine on Deity" published in *Doctrine of the Priesthood* Vol 8: <January 1991> No. 1).

Not only so, but as we have seen from the preceding, Presidents John Taylor, Wilford Woodruff, and Lorenzo Snow also believed in and taught Adam-God — and not only these, but with the exception of Orson Pratt nearly all of their contemporaries taught it as well.

So where does this leave the Church, should the Adam-God Doctrine be proven to be wrong? We will answer this with a question. What happens to the Divine Church when the Heads of the Priesthood set up and Worship a False God!!! Well of course, the church would cease to be Divine, for God is a God of Truth and Canst not Lie. As we shall see, it is far better for President Young to be right and the modern brethren to be wrong, than for the brethren of today to be right, and President Young, the Prophet Joseph Smith, President John Taylor, President Wilford Woodruff and President Lorenzo Snow to be wrong!

One day in 1974, not long after my books began to be circulated by the Anti-Mormons, two men came to my door where I lived in Ogden. They knew where I lived and they knew my name, and that I was into Adam-God and other things — yet I did not know them, nor had I ever seen them before they came to my home. They had come to get copies of my Adam-God research and anything else that I was willing to share. The older man's name was Elis Craig, and the younger man was Buddy Youngreen. As I would later learn, both of these men worked with Spencer Kimball. Buddy Youngreen was much involved with the Joseph Smith and Hyrum Smith families, endeavoring to bring them together for annual family reunions. He was eager for any information which I had regarding the Birthright of Joseph Smith and the Patriarchal Priesthood. As for Ellis Craig, he together with Arch Madison had worked for David O. McKay in the creation of Bonneville International, which in its day was the largest privately owned tela-broadcasting system on earth. Not only so but as I would later learn, Ellis Craig served as a personal advisor to President Spencer W. Kimball — and not only this, but he had also been the Missionary companion of my father-in-law. My wife had asked me not to discuss religion with her parents, and after our marriage they were not happy when they learned of my views.

I taught Elis Craig and Buddy Youngreen about Joseph Smith's Birthright — about the Patriarchal Priesthood — about the Law of Adoption, Second Anointings, the Church of the Firstborn and Adam-God. Not only this, but I also taught them about many other things. In keeping with this I shared with them liberally copies of my research.

In speaking of President Spencer Kimball, I told them that Kimball had never said the first word against Adam-God, stating as I did so that Spencer's Grandfather, who was Heber C. Kimball, had received a Revelation wherein he was told that Adam was our Father in Heaven. I gave copies of this revelation to them — and with this I also gave them copies of many other statements wherein both Heber C. Kimball, President Young and many others, taught the Adam-God Doctrine. It was my feeling that Spencer Kimball would not want to speak out against the revelations and teachings of his own illustrious grandfather.

Yet even though I had this idea in mind, I must confess that I had met with Spencer Kimball at his office in 1970 — at which time I asked him about the Adam-God Doctrine, and the 1886 Revelation that was given to President John Taylor. Kimball did not attempt to deny the TruthFulness of the 1886 Revelation, but rather he told me that the Woolley's had no right to publish it. In fact Spencer Woolley Kimball was related to John and Lorin Woolley and he had known them.

With regard to Adam-God, Kimball told me that he did not know much about it, but that he knew Joseph Fielding Smith had written on it, and if I wanted to learn about it, he advised me to read Joseph Fielding Smith's writings.

I have always thought that Buddy Youngreen and Elis Craig were my friends, however it was not many months after I met them that I was called up for trial and excommunicated. I was not at that time involved with the Church — I didn't even know the name of my Bishop or Stake President. However it was obvious when I received the letter of excommunication from my Stake President, that whoever it was that pushed for my excommunication, had a knowledge of me personally and the things that I believed. It is my feeling that Dale Barton who was my father-in-law, contacted Elis Craig whom as he well knew, worked as an advisor for President Kimball. As I now see it, Craig came to meet me, and after learning where I was in matters of religion, he advised President Kimball to have me excommunicated. After this I was sent a letter from my Stake President summoning me for trial.

At the time I first met Craig, he offered me a job working at the Canyon Racket Club in Brighton Canyon. All this was in keeping with what my wife and her parents wanted. Craig was a part owner along with Sam Park, who was a Stake President in Salt Lake City. At the time he offered me a job I was working full time on a pamphlet that I was

preparing to publish. I had already done the initial work of research, but it took six weeks to put this pamphlet together. After this I took Elis Craig up on his offer for a job, and went to work as a caretaker for the grounds at the Canyon Racket Club, in Brighton Canyon. I worked there for about three months, when I was excommunicated. Soon after this, so I was told by Elis, when Sam Park heard of my excommunication, he called me "a Turn Coat" and demanded that I be fired.

The pamphlet referred to above was published under date of April 1975, which was the same month and year of my excommunication, though probably it was actually printed some months later. I named this pamphlet: "Adam-God in a Nutshell — The Doctrine As Taught By President Young in His Own Words", or "Brigham Young Speaks", published in ***Doctrine of the Priesthood*** Volume 2, No. 2. This pamphlet was 44 pages long, was made to read as one flowing speech, and was taken from 49 different documents, many of which had never before been published.

My excommunication trial was held on the 8th of April 1975, which was 3 years before the Church gave the Blacks the Priesthood — and hence three years before the termination of all Priesthood within the church. On the evening I went for trial, I brought no papers or documents to make an argument, only what was in my mind. Prior to going to court, I made the decision that I would endeavor to stay in the Church. I made this decision in an effort to Preserve my marriage. Yet this notwithstanding, I knew that I could not in any way deny what I knew to be **True**, or make any **Compromise** or **Concession** that I knew to be wrong. Nor could I enter into any **Commitments** that would be **Contrary** to that which I knew to be **Right**. I could not deny *what I knew about the* **Priesthood** *or any* **Truth** or **True Doctrine**.

At first the High Council endeavored to persuade me that President Young had never taught Adam-God. However within a few minutes, I fully persuaded them that none of them had studied the sources, and that they did not really know whereof they spoke. I had materials at home, and could fetch them in only a few minutes, if they wished to examine them. After failing to persuade me to their way of thinking, they decided to require two things of me — to which I must agree, if I were to remain in the Church. They asked me to raise my right arm to the square and to sware before God, Angels and Witnesses that so long as I lived I would never again let the words Adam-God or its doctrine pass from my lips. "Not even to my children or friends", I asked them?

"Not even to your children or friends. You must never speak of the doctrine ever again — not to anyone." I told them that I could never make such a Covenant. After refusing this, they asked me to raise my arm to the square "and sware before God, Angels and Witnesses that so long as I lived I would never again knowingly associate with any known Ex communicant of the Church." I told them that "I could never make such a Covenant." My best friend and adopted son had recently been excommunicated for believing in the doctrines that I had taught him, and I could never disassociate myself from him. After this they went into a room and deliberated, and perhaps made a phone call. When they came out they told me that they had decided that I should be excommunicated. I told them that they were probably more inspired in their decision to cut me off, than I was in trying to stay in the Church. There was just one **Regret** that I had, and that was that probably my wife would leave me. Glen V. Holly who was the Stake President responded by saying that he hoped that that would not happen. Gordon Allred, who was a member of the High Council and the brother of Rulon Allred, told me that he knew that what ever I decided to do with my life, I would have a big influence. Too bad that for the most part that influence is experienced in solitude. But in any case, whatever hold they had upon me, as of then I was set free. And yes she left me, and yes I was utterly devastated by that.

At the time they told me I was to be excommunicated I asked my Stake President if he would announce the reasons for my excommunication, so that people would not suppose that I was cut off for immorality. The Stake President promised he would. However probably due to direction from higher up, the next day he reconsidered, and so instead, he sent a letter addressed to me personally, wherein he set forth the reasons for my excommunication. This letter was filled with matters that were never discussed or mentioned at the trial — all of which argues hard for the idea that whoever pushed for my excommunication knew me personally. It is interesting that this letter was written on April 9th, which was the day that President Young gave his first public discourse on Adam-God. The following are extracts of the letter:

Results of Fred C. Collier's Excommunication Trial

9 April 1975

Dear Brother Collier:

This correspondence is to officially inform you of the results of the High Council Court held on 8 April 1975 in which you were charged with advocat-

ing false doctrines and not sustaining the Church leaders in their teachings of Church doctrine. The Court found you guilty of the charges and, after serious deliberation and prayer, you were excommunicated.

The Court found you guilty of *believing, advocating and discussing* many doctrines which are not in harmony with the teachings of the Church. The following are some of these teachings:

a. That Joseph Smith was the Holy Ghost in bodily shape [This was never mentioned or discussed at my Trial.]; That Adam is the Eternal Father and the father of our spirits; That Christ is the Son of God, and that these three comprise the Godhead.

b. That the Adam-God doctrine is true and that the last several Prophets of the Church have been in error in not teaching it [The idea that the Leaders of the Church were in error for not teaching Adam-God never came up. I did not believe that it was the mission of the Church of Christ to Teach the Adam-God Doctrine. On the contrary it was the mission of the Church of the Firstborn. However though it was never brought up, I did believe that it was wrong of the Church of Christ to persecute those who believed].

c. That additional blessings can be obtained through the Patriarchal Priesthood and that there are additional anointings [i.e. the Second Anointing] which are not given today in the Church.

Brother Fred, I appreciated your frankness in the Court session. I felt that you were open and honest in the expression of your views and feelings. I am sorry, however, that you would not commit yourself to stopping all discussions of doctrine which are contrary to the teachings of the Church nor terminating your association with known apostates to the Church. . . . . .

Sincerely,

Glen V. Holly
Stake President

cc: Bishop Robert E. Higginson

Before my excommunication, one day Robert Black called and wanted me to go with him to teach his Stake President about Adam-God. I went and when I began to speak his Stake President responded by saying that "the Adam-God Doctrine is against the teachings of the living Oracles". I was ready for this remark, and answered back by saying that Spencer Kimball was the current President of the Church, and that he had not said

one word against the Doctrine of Adam-God. Mr. Stake President again responded, saying that "Joseph Fielding Smith had said plenty" against the Adam-God Doctrine, and that "his writings had recently been published by the church in the Priesthood lesson manuals. I was well aware of this, nevertheless I responded by saying that "President Joseph Fielding Smith is just as dead as President Brigham Young", and that Joseph Fielding Smith "is no longer the living oracle of the church".

I have always presumed that Robert's Stake President called Spencer Kimball's office and related what I had said, but in all probability it was Elis Craig that got with President Kimball and advised him that he needed to make a Public Statement against the Adam-God Doctrine, and that it needed to say that he and all the brethren of today denounce it. This was because of the world wide circulation of my unpublished Adam-God books among anti-Mormons — and because of what I was passing out everywhere with regard to Kimball never having said one word against it.

In any case one day Craig called me on the phone and wanted me to attend the Evening Priesthood Conference with him at Temple Square. I thought this might be a problem, inasmuch as I had been excommunicated from the Church — according to protocol I should not be allowed to attend Priesthood Conference. In any case I would be with Craig and his wife, and as long as I remained in their company probably there would be no problem. In fact this was the first and only conference that I ever attended at Temple Square.

No doubt Craig knew that Kimball was going to denounce the Adam-God Doctrine at the Conference, and not only would he denounce it, but he would denounce it in special words that would put the denial on the lips of every living general authority of the church. Obviously Craig wanted me to witness this with my own eyes, so that I would never again be able to say that Kimball had never spoken against the Doctrine of Adam-God. I was sitting with Elis Craig and wife on the main level, perhaps a hundred feet from the podium when Spencer Kimball stood up to speak, "Another matter" he said:

> We hope that you who teach in the various organizations, whether on the campuses or in our chapels, will always teach **The Orthodox Truth**. We warn you against *the dissemination of doctrines* which are not according to the scriptures and which are alleged to have been taught by some of the General Authorities of past generations. Such, for instance, is The Adam-God Theory. **We Denounce That Theory** and hope that everyone will be cautioned *against*

this and other kinds of **False Doctrine**. (Conference Reports, Priesthood Session, Saturday Evening, 9 October 1976; see also Church News, 10/9/76)

Elis Craig told me later that in saying what he did, Kimball only denounced the "Theory" of Adam-God, and not the doctrine itself. In other words, according to Craig, Kimball's statement was double talk. And how did Craig know this. Because not only did Craig advise Kimball on what he needed to do, but he also wrote the words. Kimball's words had been especially tailored for me and what I had been saying and putting out everywhere:

We hope that you who teach in the various organizations, whether on the campuses or in our chapels, will always teach **The Orthodox Truth**. We warn you against *the dissemination of doctrines* which are not according to the scriptures and which are alleged to have been taught by some of the General Authorities of past generations. Such, for instance, is The Adam-God Theory. **We Denounce That Theory** and hope that everyone will be cautioned *against this* and other kinds of **False Doctrine**. (Conference Reports, Priesthood Session, Saturday Evening, 9 October 1976; see also Church News, 10/9/76)

And what is "**The Orthodox Truth**"? To be sure these are words that go back in history — and they are "**Poisoned Words**". Thousands of Christians were burnt at the stake by the Catholic Church because they refused to believe in the "**Orthodox Truth**".

Somehow the utter coincidence that I just happened to be sitting in the Tabernacle when President Kimball made his denunciation on the Adam-God Doctrine utterly escaped me. For me the message was far bigger than the fact that I was there to hear it. It never occurred to me that perhaps Craig was not really my friend. However once Craig learned of what I did the following day, his Congenial friendliness turned cold, and after that we did not associate again for about 10 years, at which time, by coincidence, I ran on to him in Salt Lake City. As of then he was a totally changed man. After the death of Spencer Kimball, Gordon B. Hinckley rose to power in the church. Hinckley had hated Craig because of his involvement in the creation of Bonneville International, and so with the marked assistance of Sam Park, he destroyed Craig both in business and marriage.

Traditionally General Priesthood Conference has always been held in the evening, so it was night time before I got home — but as I saw it, my day was just beginning. Robert Black had a printing press,

and I went straight to his home after I got back from the Conference. When I arrived I told him of Kimball's denial, and I wanted his help to print a flyer to be passed out in the morning to all those who came in and out of the gates at Temple Square. Kimball had denounced the Revelations and Teachings of his own grandfather — and not only of his grandfather, but also the teachings of the first five Presidents of the Church — and as I felt, the church ought to be fully informed about it. So for that night Robert and I burned the midnight oil.

Within a couple hours, I had put together enough quotes from Heber C. Kimball, Brigham Young and others to fill both sides of a flyer. These quotes were tightly fit on the front and back side of an 8 1/2 by 11 sheet of paper, and the following day, Robert Black and I, together with our two daughters, Ann and Dendy passed these flyers out at every entrance going in or out of Temple Square.

Two years after my excommunication, in 1977 I completed yet another book on Adam-God. This book was devoted strictly to President Young and his teachings. It contained things which he said about God — about Adam, and about Adam-God, as also statements pertaining to matters of conflict between President Young and Orson Pratt. This book was 220 pages long, and ultimately I gave it the name "Source Materials on Adam-God".

The following year, in 1978, I devoted three months writing the following letter on Adam-God and the Bible. When Richard Ball inquired regarding the Adam-God Doctrine and the Bible, I decided to write a letter that would respond point by point to Walter Martin's tape. At that time I was going to college in Salt Lake City, at Utah Trade Tech, with the intent of learning how to run a printing press, so that I could print my own books and pamphlets. However, as it turned out, I spent all my time outside of class in the school library writing my response to Martin's tape, together with an in depth treatment on the Adam-God Doctrine, as it can be found in the Bible. I spent three months in the library during the day, and hours at home nearly every night writing this letter. In the end I finished my response to Martin's tape, and aside form this I advanced major arguments which demonstrate that in fact the Adam-God Doctrine is taught in the Bible — but there were still many other issues regarding the Adam-God Doctrine and the Bible that I wanted to write about. Consequently, I never finished the letter, and never sent it to Richard Ball.

As it turned out, it would be Ten, Twenty, and Thirty-Two years later, in 1987, 1988, 1989, 1991, 1998, 2004 – 2010, and 2011, before I would finally get around to writing the last line on Adam-God. I delivered a paper on Adam-God and the Bible at the 1988 Sunstone Symposium. This paper was voted as the best paper of the year and it was dedicated: "To Walter Martin with Love". ("New Light on the Ancient Hebrew/Christian Doctrine on Deity", published in *Doctrine of the Priesthood* Vol 8: <January 1991> No. 1). However due to my Fundamental position where it concerned the church, Sunstone declined to publish it.

The following year, in 1989, I gave another paper at the Symposium — this paper was on "The Hebrew Goddess". Therein I proved that in original Hebrew/Israelite Religion they believed that God the Father was a married man, and that He had a physical body. Not only so, but early Israelite Religion also believed that all Mankind were the "Offspring" of God the Father and God the Mother — and that too, both in the "Spirit" and in the "Flesh". ("The Common Origin of Ancient Hebrew/Pagan Religion and the Demise of the Hebrew Goddess", published in Doctrine of the Priesthood Vol 8: <Feb 1991> No. 2)

Again in 1987 I delivered a paper on the Trinity. In this paper I prove that rather than President Young, actually it was the Prophet Joseph Smith who first taught that Adam was God the Father. ("The Trinity and The Holy Spirits — The Doctrine as Joseph Taught It", published in Doctrine of the Priesthood Vol 5: <1 April 1988> No. 4)

Finally at the 2011 Symposium I delivered a paper wherein I demonstrated that according to the teachings of Jesus, and the New and Old Testament, not only was Father Adam "God the Father", but that the Firstborn Son of Adam was Jesus the Christ, the Savior of the World. In other words, among other things, I demonstrated that according to original Israelite/Christian Religion, rather than Cain the murder being the Firstborn son of Father Adam and Mother Eve — in actuality Cain was the son of the Serpent and Lilith. This was according to the original religion of Israel until the Bible was rewritten 500 years before Christ, as it is stated in a good translation of Jeremiah chapter 8 verse 8. Hence according to original Israelite/Christian religion, Cain was both the Devil and the Son of the Devil. Hence rather than Abel being the 2nd Born, according to the original writing of Genesis, Abel was actually the Firstborn Son of Father Adam and Mother Eve, whose lamb offering to be the Messiah of the World was accepted — while at the same time, Cain was both the Devil

and the son of the Devil, whose produce offering to be the Messiah was rejected. In continuing I went on to demonstrate that all of this and more can be found in the teachings and revelations of the Prophet Joseph Smith.

As far as I know, tape recordings of all three of these sessions can still be purchased on line for a few dollars at Sunstone. Not only so, but after spending many more years of time in research, these papers were enlarged upon and published in book form as issues of ***Doctrine of the Priesthood***.

After delivering the paper on Adam-God and the Bible in 1988 — later the following year in June of 1989, a friend by the name of Jerry Barlow approached me and asked if I would go with him to San Diego, California, in order to talk to his stepsons, who had left Mormonism and joined Walter Martin's church. I accepted his invitation, and brought a copy of my paper along, in hopes that I could place a copy of it in Walter Martin's hand.

Once again, be it remembered that in 1974 Martin had called me on the phone in hopes of obtaining copies of my unpublished books on Adam-God. I told him that I would give him all that I had, if only he would meet me in a public debate. Notwithstanding the fact that Martin had debated with uninformed missionaries in the past, wherein he brought upon them total public embarrassment before a large group of Born Again Christians — notwithstanding this, he Cowered at my challenge, and refused to debate. In any case as of 1988, it was 14 years later, and in hopes of placing a copy of my Sunstone paper in Martin's hands, I brought a copy along. After we arrived I gave it to Jerry Barlow's stepsons under the promise that they would put it in Martin's hand the following day when they went to church.

Shortly afterward I attempted to contact Martin in hopes of hearing a response to my paper. But much to my surprise I was told that he had just died of a Massive Heart Attack. In fact he died less than 24 hours after my paper was placed in his hands — this was deserving of him as he was both a **Fraud** and a **Liar** and an **Enemy** to the **Restored Gospel**. So in the end the **Truth** finally killed the old **Bastard**. The fact that the Adam-God Doctrine could be Proven from the Bible so upset him that it stopped his heart.

In any case, what follows is the letter that I wrote on Adam-God and the Bible in 1978. This letter responds to all the Scriptures that Martin cited in his tape, and then goes on to deal more comprehensively with the whole subject of Adam and Adam-God as it is taught in the Bible.

The Adam-God Doctrine
As
Taught in the Bible

Being A Response
To
Walter MartiN

"And this is **Life Eternal**, *that they might* ***know thee*** the only true God" — "and no man knoweth . . . ***who the Father is***, but the Son, and *he to whom* ***the Son will reveal him***." — "And now, O Father . . . . *I have manifested* ***thy name*** *unto the men which thou gavest me* out of the world . . . . . O righteous Father, ***the world hath not known thee***: but ***I have known thee***, and these have known that thou hast sent me. And *I have declared unto them* ***thy name***, and **Will Declare It**" (John 17:3; Luke 10:22; John 17:6, 25–26)

By
Fred C. Collier

Dear Brother Ball:

I'm sorry to hear that your wife is having a hard time with these things. May the God of Heaven and Earth bless your family with a special endowment of his Spirit, that the fullness of our Father's Gospel might bind your family together in an eternal felicity of love, rather than rent it asunder. Know assuredly that a development and growth into the fullness of these things is the patient work of a lifetime.

I was troubled to hear that Elwood G. Norris' book *"Be Not Deceived"* has borne you down. It is like a mud puddle, so shallow that you cannot get in it without getting dirty. You may rest assured that I believe with all my heart that Adam is my Father in Heaven, yet I do

not believe that God is a liar as that book says on Page 34. However, I do know for a certain fact that the author of that book is both a liar and a con artist in his own personal life — for I have caught him on many occasions in his lies and confronted him with them.

He has done very little research on the subject, but he based his book on copies of my research and a paper that I wrote in 1973 on the Adam-God Doctrine and the Creation accounts as found in Genesis, Moses, the Book of Abraham, and the Endowment Ceremony.

I have written a book that is my latest work on "Adam-God", which I feel beautifully captures the spirit in which President Young taught the doctrine. I went through about 600 of Brigham Young's sermons (all his published and unpublished discourses) and extracted out anything and everything that he said which relates to the subject — whether in a negative or positive way, and compiled it into a book that is about 220 pages long when pasted up. I set it in type in 1977 and it has 2000 cross-reference footnotes in it, but I have not yet made the cross-references. I am going to send you a copy of this along with the other two books that I have copied. I hope that you can get your wife to read it, as I feel that reading it will help her (as well as yourself) receive the Spirit of God with regard to these matters.

There is a great deal more in the Scriptures regarding the Adam-God Doctrine for the Mormons than for the non-Mormon because the LDS accept the revelations of Joseph Smith that teach that Adam was Michael, the Arch Angel and also the Ancient of Days. You can check almost any and every Bible Dictionary in print, except one printed by the LDS Church, and it will say that the Ancient of Days is God the Father. It will also be interesting for you to check the footnote in your Bible for Daniel 7:10. It will refer you to the Book of Revelation 5:11 which is another account of the same prophecy that is given in Daniel 7, with one difference. In Daniel 7:10 the personage sitting on the throne is called the "Ancient of Days" – while in Revelation 5:11 the personage on the throne goes by his more common name "God the Father."

MICHAEL THE ARCHANGEL — THE CAPTAIN OF YAHWEH'S HOST — AND YAHWEH

Another Mormon Scripture is in Section 88 of the Doctrine and Covenants:

and Satan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies. And Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. And the devil shall gather together his armies; even the hosts of hell, and ***shall come up to battle against Michael and his armies***. And **Then Cometh The Battle of the Great God**; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all. **For Michael Shall Fight Their Battles**, and *shall overcome him* ***who seeketh the throne*** of him who sitteth upon the throne, ***even the Lamb***. (D&C 88:110–115)

This Scripture is also interesting to cross-reference with Joshua 5:13–15. Whoever footnoted the Bible seemed to think the Captain of the host of the Lord who is referred to in Joshua — was Michael, as they cross referenced it to Daniel 12:1 which refers to Michael. What is even more interesting is what Joshua did when he realized who this Captain of the Host of Yahweh was — he fell on his face to the earth, and did worship. Later in Joshua 6, it is revealed that this "Captain of the host of Yahweh" was "Yahweh" himself:

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the Host of Yahweh am I now come. And Joshua Fell on His Face to the Earth, **And Did Worship**, and said unto him, *What saith my lord* ***unto his servant?***

And the Captain of Yahweh's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." [In other words, Joshua was standing in the presence of God!]

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And Yahweh said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. (Joshua 5:14–15; 6:1–2)

A Focus on the Bible and Anti-Adam-God Polemics

There are many Mormon Scriptures on Adam-God, especially if you want to parallel the Endowment Ceremony with the Book of Abraham. But inasmuch as you are so much into the anti-Mormon element, perhaps you would prefer some Bible Scriptures that your opponents will find a little hard to digest. First of all, with regard to

God being a man, Luke 3:38 presents some rather difficult explaining for men like Walter Martin, especially when it is read in context with the verses that precede it.

Creation from Dust

"Well" say they, "We cannot interpret that Scripture literally like all the verses which precede it because it would destroy our Hellenistic interpretation of the Bible. Besides the Bible says Adam was made 'out of the dust of the earth'."

"Yes I will have to agree with you, Brother Walter. The Scriptures do say that, don't they? As a matter of fact, I think Abraham once said he was made of dust (Gen. 18:27). Gee, that is an astounding thought, isn't it! I wonder if Abraham had a mother! After all, how could it be possible for anyone made of dust to have a mother or father? For that matter, Brother Walter, I wonder if any of us were born through natural birth… for the Scriptures teach 'All are of the dust, and all turn to dust again.'" (Ecclesiastes 3:19 – 20; see also 12:7; Job 10:9; 30:19; 34:15; Psalms 103:14; 104:29)

"Well Brother Fred, you certainly cannot be so naive as to believe what Brigham Young said — that Adam was God! After all, even the Scripture which you quoted in Luke 3:38 says that Adam was the Son of God, and even that very obviously proves that Adam is not God."

"Oh no Brother Walter, that presents no problems with me, at least, not as many as it does for you to believe that Jesus is the Son of God, and yet you still believe he is God! And if Jesus was the Son of God, who might his Father have been?"

God is a Spirit

"Oh Brother Fred, you certainly cannot believe that Jesus was the Son of God the same as we are the children of our earthly parents… after all, God does not have a body of flesh as we do, for the Scriptures say that "God is spirit and should be worshiped in spirit." And when Jesus appeared to his disciples after his Resurrection, his disciples were "…terrified and affrighted, and supposed that they had seen a spirit. And he said unto them:

> Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; *for a spirit hath not flesh and bones*, as ye see me have." (Luke 24:37 – 39)

"Therefore God, being a Spirit, does not have flesh and bones."

"I wonder Brother Martin, Do you suppose that there might be a spirit within your body of flesh and bones, or is it just a carcass to which I speak? Do you really believe the Bible when it says that "the body without the spirit is dead" (James 2:26), which would indicate rather clearly that some spirits do in fact have bodies of flesh and bones? Indeed do you not suppose that Christ had a spirit within him when he appeared to his disciples as a resurrected being at this time, or was it only his carcass that stood before them? Are you trying to say that the resurrected Christ did not have a spirit within him because he had flesh and bones? If you were to be correct in your assumption you would only prove that *either Christ was not God or God was not spirit*. You have taken this verse out of context. What Jesus is telling them is that they were not looking upon the departed spirit of a dead man, but instead they were looking upon the resurrected body of Jesus Christ, whose spirit had again taken possession of his body. The Scriptures testify that the death of Christ was not unlike that described by James above, and that "The body without the spirit is dead." (James 2: 26) The death of Christ occurred when his spirit departed from his body, and all four of the Gospels testify of this:

"And when Jesus had cried with a loud voice, he said Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." (Luke 23:46; see also Matt. 27:50; Mark 15:37, 39; John 19:30)

The Scriptures also testify that when the "ghost" of Christ had departed from his body, that that very same spirit went to preach to the spirits in prison:

"Being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few that is, eight souls were saved by water." (1 Peter 3:18–20)

When the time for Christ's resurrection came, Christ's "natural body" of flesh and bone was raised as a "spiritual body" of flesh and bone. A resurrected body *is a spiritual body*, but it is composed of flesh and bone (1 Cor. 15:44; Luke 24:37–39). Again if the fact that God is spirit proves that he does not have flesh and bones, where does that leave the resurrected Christ, and where does it leave us in mortality

when we go to worship Him in spirit? Do we have to die and be without flesh and bones in order to worship God? If this Scripture proves that God does not have a body of flesh and bones, then it also proves that no man can worship God while in the flesh.

The truth is that God is spirit just as we are, and his spirit is in possession of a glorified body of flesh and bones, just as our spirit is in possession of a mortal body of flesh and bones. Now this body of flesh and bones is not God, but it is the tabernacle of God, wherein His spirit does dwell. And Just as Jesus appeared as a resurrected being in the flesh to his disciples and ate fish with them, so also did God the Father appear in a glorified body of flesh and bones (Acts 3:13; 5:30–31) to Abraham, and he did eat the flesh of a calf "tender and good" (Genesis 18:7), and Abraham did wash God's feet (Gen. 18:4). This glorified body of flesh and bones is not a natural body, nor is it "of the earth or earthly", but as Paul said:

"**SOME HAVE NOT THE KNOWLEDGE OF GOD**: *I speak this* ***to your shame***… There are also Celestial bodies, and bodies Terrestrial: but the glory of the Celestial is one, and the glory of the Terrestrial is another… there is a natural body and there is a spiritual body… Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual… And so it is written, the **FIRST MAN ADAM WAS MADE A LIVING SOUL**; the last Adam was made a quickening spirit… The first man is of the earth, earthly; the **SECOND MAN** [i.e. the Resurrected Adam] IS THE LORD FROM HEAVEN. As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly." (1 Cor. 15:34, 40, 44, 46, 45, 47–48)

Paul here teaches that the Celestial body was a "spiritual body"; a resurrected spiritual body of flesh and bone for God the Father, "**THE LORD FROM HEAVEN**" … a Spiritual body for a spiritual being residing in a Celestial world, *the residence of God in heaven*. And God is spirit and should be worshiped in spirit; that is through a devout worship of your spirit for God's spirit, rather than lip service from a hypocrite; "For the letter (of the law) killeth but the spirit (of the law) giveth life." (2 Cor. 3:6)

If we can worship God "in spirit" while in possession of flesh and bones, so also can God be a spirit and still be in possession of flesh and bones.

It is evident, Brother Walter, that you are numbered among those of whom Paul spoke:

"Some have not the knowledge of God: I speak this to your shame." (1 Cor. 15:34) But then that should not surprise us for Jesus did say, "No man

knoweth who the… Father is, but the Son, and he to whom the Son will reveal him." (Luke 10:22)

Notice that important word "**WHO**", Brother Walter. What do you suppose that means? It is amazing, Brother Walter, the very Scriptures that you have chosen to win your argument are the very ones which, when read in their True Context, most effectively destroy it! You can prove anything by the Bible if you want to quote it out of context:

"Then Judas . . . departed, and went and hanged himself." (Matt. 27:3, 5)
"Go, and do thou likewise." (Luke 10:37)

God the Father Possesses a Physical Body Of Flesh and Bones

The Allegory of Scripture

"Do you really read the Bible, Brother Walter? Do you believe the Bible when it says that the Lord (Jehovah in the Hebrew) appeared to Abraham in the plains of Mamre (Gen. 18:1) and that Abraham washed the feet of God with water and fed him the flesh of a calf "tender and good"? Do you not suppose that God's feet had five toes just like ours when he washed them, and that those toes were in possession of flesh and bones, or do you prefer to believe that God has hooves?"

"Oh no brother Fred, you do not understand the Scriptures. It is true that God here appeared to Abraham in the form of a man, but that is not because he has a body or looks human naturally, but on this occasion he simply materialized in the form of a man for the purpose of communicating to Abraham. After he left Abraham he dematerialized back into his natural state. He simply took upon himself the form of a man in order to communicate with Abraham."

"It is you that does not understand the Scriptures, Brother Walter you seem to have everything backwards. You see the Scriptures do not teach that God conforms himself to be in the likeness and image of man just so that he can communicate with us; but what they teach is that "God created man in his own image" (Gen. 1:26) so that we could communicate with him! That is why when God appears he looks so much like us, because he made us all to look like himself — just the same as he made Jesus to be in the "express image of his person and the likeness of his Glory." (Heb. 1:1)

"Oh Brother Fred, that is all to be understood allegorically. You know the Bible also says that God has feathers – it says, "He shall cover thee with his feathers, and under his wings shalt thou trust" (Psalms 91:4).

"If there is anyone around here who is covered with feathers, Brother Martin, it has got to be you. You have got to be the dumbest Turkey I ever saw.

To be sure the Scripture to which you refer is to be allegorically understood, let us study the full context of it to see if we might understand the meaning of this great mystery:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Psalms 91:1–12)

According to the New Testament this is a Psalm about Jesus, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (91:1) It tells about how the LORD (Jehovah in the Hebrew) will protect Jesus from his enemies. It does not take a great deal of insight to understand the nature of this allegory. Just as a hen will protect her chickens by spreading her wings over them, so also will God protect Jesus, his son. The Scripture then goes on speaking of Jesus saying, that Jehovah "shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee (Jesus) up in their hands, lest thou dash thy foot against a stone." (Psalms 91:11–12) The New Testament quotes this Scripture saying that it refers to Jesus:

"Then the devil taketh him up into the holy city, and sitteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself

down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time though dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord they God." (Matthew 4:5–7)

Jesus also made use of this same allegory in the New Testament when speaking to the Jews:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37)

The Creation of Man in the Image and Likeness of God

It is doubtful that Jesus on this occasion thought of himself as a chicken, either with or without wings and feathers. The intended meaning of both of these Scriptures is so obvious that even a child need not misunderstand. But, what of the other Scriptures to which you have referred, Brother Walter? Can they also be dismissed so obviously as allegory?

Let us examine some of these in their context and see what we might learn of them:

"And God said, Let us make man **In Our Image**, ***after our likeness:*** and let them have dominion… So God created man **In His Own Image, In the Image of God *created he him;*** Male and Female created he them." (Gen 1:26–27)

What did God mean here by creating "man in his (God's) own image and likeness"? Is this an allegory or do we understand it literally? Is it possible that this Scripture might be an allegory to be understood spiritually — that Adam was in the image of God spiritually before he fell, or did it have reference to the shape of his (Adam's) body, that is, hands and feet, head, eyes and so-forth, being in the same shape, image, and likeness as Gods? If it were an allegory to be understood spiritually in making reference to Adam's likeness to God before his fall, then Adam would no longer be in the image of God after his fall! Is this what the Scriptures teach? This verse is often repeated in many other places throughout Scripture, even in the book of Genesis. Let us see what additional light might shed upon this topic:

"This is the book of the generations of Adam. In the day that God created man **In the Likeness of God Made He Him**; **Male** and **Female** created he them; and blessed them, and *called their name Adam,* in the day when they were created. And Adam lived an hundred and thirty years, and **Begat a Son in His Own Likeness**, ***after his image;*** and called his name Seth." (Genesis 5:1)

So God created Adam in his own likeness, and after his image, and Adam begat a son in his own likeness and after his image… There is no spiritual allegory here! The analogy is plain and simple. It is speaking about the physical body of Seth, who was born as a son to Adam, with a physical body, which was in the image and likeness of his father Adam, just as Adam was created in the image and likeness of God. We can be sure that Seth also was created in the image and likeness of God; and this was after The Fall of Adam — yet still Adam was in the image and likeness of God, just as Seth was in the image and likeness of Adam. It seems that The Fall did not destroy Adam's likeness to God. Again in Genesis Chapter 9, in giving commandments to Noah concerning murder God said:

"At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: **For in the Image of God Made He Man**" (Gen 9:5–6)

This very obviously is not talking about man's spiritual likeness to God. It is speaking about the physical body of man, made of flesh and bones, which is subject to murder by men such as Cain. This *physical body is* In the Image and Likeness of God, and therefore it is a very grievous sin that either man or beast should destroy the body of another man as Cain did.

Again in the New Testament, James makes reference to this verse:

"But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, **Which Are Made After the Similitude of God**." (James 3:8–9)

There is no spiritual likeness represented here between man and God, yet still carnal, man with his unruly tongue was made *after the similitude of God,* just as Seth was made *in the image of his father*. The more we read of the Bible the more apparent the meaning of this verse becomes, "In the Image and Likeness of God". Paul in writing to the Corinthian Saints also refers to it:

"Every man praying or prophesying, having his head covered, dishonoureth his head. . . . For a man indeed ought not to cover his head, **FORASMUCH AS HE IS THE IMAGE AND GLORY OF GOD**" (1 Cor 11:4, 7).

Do we understand this Scripture to mean that a man should not cover his head for fear of hiding his spirit, or does it refer to the face on his physical body being in shape and physical resemblance "**IN THE IMAGE OF GOD**"; don't cover it up because it is the "**IMAGE AND GLORY OF GOD**"? (Note, the meaning of this word in the Hebrew and its use in the Old Testament. See *Hebrew Goddess,* ***DP*** *Vol. 8*: <Feb 1991> No. 2)

It might be argued that Genesis Chapter 1:26–28 is a record of the spiritual creation of man, and therefore, is properly understood in terms of a spiritual likeness to God. However that may be, Genesis Chapters 5 and 9, also James 3 and 1 Corinthians 11, definitely make reference to the physical likeness of man to God. It is also important to remember that the spirit of man is in the same form, image, and likeness as his physical body, and from the book of Luke we learn that so is God's. When the Apostles first saw the resurrected Lord, they were afraid and supposed they had seen a spirit, the spirit of Christ.

So important was this principle that the very first message which God saw fit to teach the world of mankind about himself is that man was made to be like God, "in his image and likeness", and to "have dominion over the whole earth". This is what God teaches mankind about himself, the very first time man is mentioned in the Bible (Gen 1:26–28), that God created man to be like God, and the lesson is often repeated throughout the Scriptures. It must therefore be important that mankind should understand this unique message about himself.

Rest assured dear world, that the meaning of these few words and the importance of them to mankind are vast, far beyond your greatest dreams. And those who would explain this great principle away into confusion are not truly the friends of God, neither the benefactor of mankind! Man cannot understand his true relationship to God, nor can he fully comprehend the purpose of his existence, without understanding this principle. How truly are we the Sons of God, though through sin we have become estranged from God and are no longer his sons and daughters, because through sin we have disinherited ourselves. Thus by being born of the spirit we are adopted to God, being grafted back into the tree again — we become His children again, even Heirs of God, and Joint Heirs with Jesus Christ. It is just as it states in Romans chapter 8:

For as many as are led by the Spirit of God, they are the **SONS OF GOD**. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, father. The Spirit itself beareth witness with our spirit, that we are **THE CHILDREN OF GOD**: *And if children,* then **HEIRS**; **HEIRS OF GOD**, and **JOINT-HEIRS WITH CHRIST**; *if so be that we suffer with him,* that we may be also **GLORIFIED TOGETHER**. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (Romans 8:14–18)

Again, it is just as it states in 1st John:

Behold, what manner of love the Father hath bestowed upon us, we should be called the **SONS OF GOD**: therefore the world knoweth us not, *because it knew him not [i.e. When God the Father was on Earth no one recognized Him]*. Beloved, now are we the **SONS OF GOD**, and it doth not yet appear what we shall be: but we know that when He shall appear, **WE SHALL BE LIKE HIM**; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. (1 John 3:1–3)

ADAM IS GOD THE FATHER
AND
THE FATHER OF JESUS CHRIST IN THE FLESH

"Well Brother Fred, I can see very well that you are not a Christian; you say mean things, and you even have the audacity to believe what Brigham Young taught, that Adam was actually the Father of Jesus. And of course anyone with any sense at all knows that that is absolutely preposterous! No teaching could be more heathenish, or further from the Bible than what President Young taught."

Well Brother Walter, "Jesus was the Son of God and he offended everybody." And if Brigham was a heathen for believing that doctrine, then I must say, that he was in good company — for Jesus and Paul both taught the same doctrine. It is amazing that you, who can actually read the Bible for yourself, and who do read it, can be in so many ways entirely ignorant of what it teaches. Well did Isaiah speak of you, when he said, "having eyes they cannot see and ears yet they cannot hear" (Psalm 115:5–6)? And how truthfully did Jesus speak of people like you when he said, "NO MAN KNOWETH . . . **WHO** THE FATHER **IS** BUT THE SON, *and he to whom the Son will reveal him"* (Luke 10:22). From all that you have said it is obvious that Jesus has not given to you the KNOWLEDGE OF GOD and WHO He is to you. Indeed the knowledge of God the Father was lost to

apostate Christianity. It is only through "The Restoration of All Things", as prophetically foretold in these Latter Days (Acts 4:21; Eph 1:10), that this knowledge has been Restored to us in our day. Yet all this notwithstanding, as we shall see, once our eyes are opened to the **Truth**, this doctrine can be found everywhere in the Bible — and once this is recognized, this fact becomes the greatest Testimony to the Prophetic Calling of the Founding Prophets of the Dispensation of the Fulness of Times.

Paul has left us some interesting teachings in the Scriptures concerning Adam and his fall. The *Cambridge Bible Dictionary* states the following:

"The story of Adam finds an important place in the teaching of Saint Paul, who regards Adam and Christ as the two heads of humanity, the one bringing condemnation and death, and the other justification and life" (*Cambridge Bible Dictionary*, "Adam").

"How remarkably similar those words sound like the teachings of Brigham Young. You see Brother Walter, Adam suffered himself to come to this earth and become a fallen mortal man, to suffer and die, for us his children, in order to place us in an experience of opposition through mortality, that we might "become as the Gods knowing good from evil" that we might "Be Perfect, **Even as your Father which is in Heaven is Perfect**" (Mat 5:48).

Who is the Author of this Doctrine
God or Satan:
Ye Shall Become as the Gods
To
Know Good from Evil

"Ah Ha!, Now I have got you Brother Fred, that doctrine comes from Satan. Satan happens to be the author of that doctrine, and herein have you erred in that you have chosen to believe Satan rather than God, for Satan deceived Eve and said: 'For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good from evil.' (Gen. 3:5). That doctrine comes from Satan, Brother Fred."

"Yes I do seem to recollect, Brother Walter, where it does say in the Bible that Satan is the Father of all lies (John 8:44). Do you believe that, Brother Walter?"

"Yes, I certainly do, Brother Fred."

"Do you believe that God would lie, Brother Walter?"

"Oh no Brother Fred, for as you pointed out, the Devil is the father of all lies!"

"Do you also believe that God is the author of all truth, Brother Walter (Deut. 32:4; Titus l:2)?"

. . . . . .

"Do you believe it, Brother Walter?"

"(Gulp)... Well... ah ... Yes, I guess I do."

"I wonder, Brother Walter, you just quoted from the 3rd Chapter of Genesis, Verse 5. Have you ever read that whole chapter through, or did your reading of the Bible begin and end with that verse? Did you ever read verse 22 of the same Chapter? Would you read it for the other people present, Brother Walter?"

. . . . . .

"Brother Walter, has your vision failed you! Will you please read the verse!"

"Will the audience please be patient, Brother Walter has been caught in his lies, and has been struck dumb by the Lord. The verse reads as follows:

> "And the LORD God said, Behold, the man is become as one of us, to know good and evil" (Gen. 3:22).

Now I ask the people, if God is the author of all truth and canst not lie, and the Devil is the father of all lies, then who is the author of this doctrine that mankind can become as the Gods knowing good from evil? Certainly it was God, and Brother Martin has known this for years and has lied to the people. He has, "Compassed Sea and land, to make one proselyte, and when he is made, ye make him two-fold more the child of hell" (Matt 23:15).

THE SON OF MAN MEANS THE SON OF ADAM

To return to the subject at hand, whose son did Jesus say he was? He said he was the Son of God (Matt. 27:43; Luke 22:70; John 5:25; 9:35–37; 10:36; 11:43), did he not? Yet even more often he referred to himself as the 'Son of Man'. The *Cambridge Bible Dictionary* states the following:

> "The Son of Man is a title of our Lord, found in the Gospels about 80 times, used by Him in speaking of Himself, but never used by anyone else in speaking of him (*Cambridge Bible Dictionary*, "Son of Man")."

What could be the meaning of this? In the Hebrew, the word for "Adam" is "man". There are not two words for "Adam" and "man" in the Hebrew, but they are the same word, "man". The Bible Dictionary states the Following:

"Adam, man, the name given to the first man in the early narrative of Genesis. By comparing the A. V., R. V. and R. V. marg., it will be seen there is some difficulty in deciding how far it is used as a proper name, e. g. in Gen. 2:19, 20, 21; 3:8; but it is certainly a proper name in 5:1–5."

So then when Jesus refers to himself as "The Son of Man" some 80 places in the New Testament, he is declaring in words as plainly as his language could speak it, that he was in fact the Son of Adam. But Jesus was not the only person who taught this doctrine. Paul also taught it. On one occasion Paul taught that Christ was the "brightness of his (God the Father's) glory, and the express image of his person" (Heb. 1:3).

On another occasion, Paul referred to Adam as "The figure of him (Christ) who was to come" (Rom 5:14). Again in Ephesians Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, **of Whom** [or after whom] the whole family in heaven and Earth is named" (Ephesians 3:14 –15).

What did Paul mean by this? What is the human race called? We are referred to as "Man" or "Mankind", which in the Hebrew is to say, "Adam-kind". So all the human race is named after Adam, and Paul says that the "Whole family (of man) in heaven and earth is named after the Father of our Lord Jesus Christ" — which is to say "Man", or "Mankind" or "Adam-kind", or as it states in Genesis 5, just "Adam":

This is the book of the generations of Adam, in the day that God created man, *in the likeness of God made he him*; **Male** and **Female** created he them; and blessed them, and **Called their Name Adam**, in the day when they were created. (Gen 5:1–2)

Without a doubt in the passage in Ephesians 3, Paul is teaching just as Christ did, that Jesus was the Son of Adam.

Paul States That We Are the Offspring of God

Once again in Acts 17, in speaking of God the Father, Paul said:

"For we are also **His Offspring**. Forasmuch then ***as we are*** the **Offspring of God**, we ought not to think that the Godhead is *like unto gold or silver, or stone,* graven by art and man's device" (Acts 17:28–29).

That Paul is referring to mankind being the "**OFFSPRING OF GOD**" in the flesh is obvious when you study the analogy that he drew. These Greeks were idolaters. They had built idols of stone and gold, which they worshiped as God. Paul is saying, look at your own bodies, they are not made of gold and silver, and we are the "**OFFSPRING OF GOD**" — therefore we need not suppose that God's body is made of gold or silver any more than our body is. On the contrary, God's body will be like ours, for we are His "Offspring" who were Procreated in the Image and likeness of God. Indeed, as all but Apostate Christianity knows, children are created in the "Image and Likeness" of their parents. Hence, in a word, we are all the offspring of Adam and Eve, and just as children are made in the image and likeness of their parents, just so are we made in the Image and Likeness of Father Adam and Mother Eve.

In keeping with this, the fact that Jesus is our Elder brother, and that we both have the same Divine Father and Mother is stated by Jesus when he appeared as a resurrected being to Mary:

"Touch me not; for *I am not yet ascended* ***to my Father****:* but go to my brethren, and say unto them, **I ASCEND UNTO MY FATHER, AND YOUR FATHER**; and **TO MY GOD, AND YOUR GOD**." (John 20:17)

THE FATHER LAID DOWN HIS LIFE FOR US

According to the above passage, our Father is the Father of Jesus — not only so, but our God is also the God of Jesus — in other words, not only is Adam our Father and our God, but he is also the Father and God of our Lord Jesus Christ. Hence both Jesus and we constitute the **OFFSPRING OF GOD**, just as it states in Acts 17.

In view of all this it becomes apparent that Father Adam came down upon this Earth and descended below all things, just the same as Jesus did. For Jesus said:

"The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the son likewise. For the Father loveth the Son and sheweth him all things that himself doeth" (John 5:19–21).

The Prophet Joseph Smith expounded upon this passage as follows:

"What did Jesus say (Mark it, Elder Rigdon!) the Scriptures inform us that Jesus said, as the Father hath power in Himself, even so hath the Son power — to do what? Why, what the Father did. The answer is obvious — in a manner

to lay down His body and take it up again. Jesus what are you going to do? To lay down my life as my Father did, and take it up again. Do we believe it? If you do not believe it, you do not believe the Bible" (***TPJS*** 346).

Bearing this in mind, now consider the following statement from 1st John:

Hereby perceive we the love of God, **Because He Laid Down His Life for Us** . . . . . and this is his commandment *that we should believe* ***on the name of his Son*** **Jesus Christ**. (1st John 3:16, 23)

This passage flat out states that God the Father laid down his life for us. So when did God the Father die for us! There is only one possible time. When God the Father came down on Earth as Father Adam and ate the forbidden fruit, He became mortal. Finally after suffering a life of hardship for 930 years, He submitted himself to death.

When God our Eternal Father, came down upon this earth as Father Adam, he descended below all things, in order that his children might have an experience with trials and ordeals in mortality, by which they might rise above all things — indeed, that they might become as "the Gods knowing Good from Evil".

Father Adam the Lord from Heaven

It is for this reason that Paul taught that "as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). It was the plan from before the foundations of the earth were laid. And Paul did upbraid the Corinthian Saints, and chastise them for their ignorance of the knowledge of God:

"Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame" (Cor. 15:34).

Following this Paul began to teach them of the resurrection, using the Fall of Adam and his subsequent resurrection, as an analogy by which to teach them:

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. . . .so also is the resurrection of the dead. *It is sown in corruption;* it is **Raided in Incorruption**: *It is sown in dishonour;* It is **Raised in Glory**: *it is sown in weakness;* It is **Raised in Power**: *it is sown a natural body;* it is **Raised a Spiritual Body**. *There is a natural body* and there is a **Spiritual Body**. And

so it is written, *the first man Adam was made a living soul;* the **LAST ADAM** [I.E. THE **RESURRECTED ADAM**] was a **QUICKENING SPIRIT**. Howbeit ***that was not first which is spiritual***, *but that which is natural [or mortal];* and **AFTERWARD THAT WHICH IS SPIRITUAL**" (1 Cor. 15:35–36, 42–46).

What Paul is teaching here is obvious. He is not talking about two different beings — he is only talking about one being in two different stages of existence; the natural existence of mortality and the spiritual existence as a resurrected being. He is talking about Adam as he existed here on the earth as a mortal being — and then he speaks of Adam as a spiritual or resurrected being which he became after he had finished his mission here on the earth and returned to heaven from whence he had come. And then Paul continues:

"The first man (Adam) is of the earth, earthly: **THE SECOND MAN (ADAM) IS THE LORD FROM HEAVEN**" (1 Cor. 15:47).

So then before Adam came to this earth and became fallen, he was the "**LORD FROM HEAVEN**", and as such he came to Mary and she conceived and gave birth to **THE SON OF GOD** or **THE SON OF MAN**. It now becomes apparent how true the statement concerning the teachings of Paul in the Bible Dictionary is, in spite of the fact that those who wrote it did not themselves understand the nature of these teachings:

"The story of Adam finds an Important **PLACE IN THE TEACHINGS OF SAINT PAUL**, *who regards* **ADAM AND CHRIST** as the **TWO HEADS OF HUMANITY**" – {i.e. **GOD THE FATHER AND GOD THE SON**] (*Cambridge Bible Dictionary*, "Adam").

When we come to understand this, we begin to see just how precisely Jesus spoke when he said:

"No man knoweth . . . ***who*** the Father is but the Son, and he to whom the Son reveals him" (Luke 10:22).

ADAM THE FATHER OF SPIRITS
&
THE SPIRITUAL CREATION

But we have not yet reached the full extent of Paul's unique teachings about the Adam-God doctrine. On another occasion Paul made a very curious statement especially for those of our heathen friends who profess to believe in the Bible, but who do not believe that we lived in another life in the Spirit World before we were born here on this earth:

"Furthermore we have had **FATHERS OF OUR FLESH** which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the **FATHER OF SPIRITS**, and live?" (Hebrews 12:9).

We know that our mortal fathers are the fathers of our flesh; but who might Paul be alluding to when he speaks of "the Father of our spirits", and when and where were we born in the spirit? Let us turn to the creation in Genesis and see if it might shed some additional light upon the subject.

In Genesis Chapter 1 we read of six creative periods of time, with the sixth period giving the account of God's crowning work of excellence, the creation of man:

"And God said, Let us make man **IN OUR OWN IMAGE**, after **OUR LIKENESS**: and let them have *dominion* . . . ***over all the earth***. . . . So God created man In His Own Image, in the **IMAGE OF GOD** *created he him;* **MALE** and **FEMALE** created he them. And God blessed them, and God said unto them, *be fruitful, and multiply,* and ***replenish the earth,*** and subdue it: and have dominion over . . . every living thing that moveth upon the earth. . . . And God saw every thing that he had made, and, behold, it was very good, and the evening and the morning were the sixth day" (Genesis 1:26 – 28, 31).

It will be noted that while this is the record of the creation of man, there is no mention of being made of the dust of the earth. But what is even more remarkable about this first chapter of creation is what is stated in the beginning of Chapter 2:

"Thus the heavens and the earth were finished, and all the host of them" (Genesis 2:1).

So what are the Hosts of Heaven and Earth? In a word, a reading of the New and Old Testaments, will reveal that they are the spirits that are destined to be born in mortal flesh upon the earth. Again the above passage states that "the heavens and the earth were finished, and all the host of them". Would not "**ALL THE HOST OF HEAVEN AND EARTH**" include you and I, as well as all that ever have been, or ever will be born upon this earth? It does say "the heavens and the earth were finished and ***all the host of them****"!* If so then surely Genesis chapter one was a ***Spiritual Creation,*** and not the physical creation of this earth, for even now there are yet millions to be born upon this earth in the flesh. In other words, as of our day and time, to say nothing of the day of Adam — as of this

time the physical creation of this earth is an on going event, for there are still many of the Hosts of Heaven and Earth, who have not yet been born on Earth. The account of Creation as given in Genesis continues:

"And on the seventh day God ended his work which he had made . . . .And God blessed the seventh day, and sanctified it: because that in it he had rested from his work which God created and made. These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens. ***And every plant of the field before it was in the earth,*** and EVERY HERB OF THE FIELD **BEFORE IT GREW**." (Genesis 2:2–5)

These words are conclusive. The six creative periods in Genesis Chapter 1 are a record of the creation of *every plant of the field before it was in the earth,* and ***every herb of the field before it grew*** — in other words, it is a record of the spiritual creation of all life which was to be placed here upon Earth at a future time. The Bible continues in the narrative of Creation:

"For the LORD God had not caused it to rain upon the earth, and there **WAS NOT A MAN TO TILL THE GROUND**. But there went up a mist from the earth, and watered the whole face of the ground. And the **LORD GOD FORMED MAN OF THE DUST OF THE GROUND**, and breathed into his nostrils the breath of life; and man became a living soul." (Genesis 2:5–7)

A question immediately arises, "If this is the Creation of man in the flesh on the earth, what were we reading in Chapter 1 verses 26 through 28, wherein man was created and told to multiply and replenish the earth, and given dominion over every living thing? If there was "not yet a man on the earth to till the ground", then where were they?" The answer is obvious – they were in a spiritual creation.

ADAM THE SPIRIT FATHER OF JESUS CHRIST

The fact that the first and second chapter of Genesis is a record of two divergent Creations lends a great deal of credence to the Adam-God Doctrine, for Adam was the patriarchal head of both the spiritual and physical creation of this earth. It was Adam who began the Spiritual Creation to multiply and replenish the spirit earth, wherein "the heaven and the earth were finished *and all the host of them* (Gen 3:1, 4). And thus Adam called his wife's name Eve; because she was the mother of all living" (Genesis 3:20), and this too before she had given birth to any mortal offspring. She was the mother of the Spirit Creation. Thus Paul

in saying, "Shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb 12:9) is again making reference to Adam, or "Him who was the figure of Christ who was to come" (Rom 5:14; Gen 5:1– 3), or "the Express Image of the Father" (Heb 1:3; Gen 5:1– 3) or "the Father of our Lord Jesus Christ of whom [or after whom] the whole family [of man, both] in heaven and on earth is named" (Ephesians 3:14 –15), "The Lord from heaven" (1 Cor. 15:47), etc. And who might have been Father Adam's Firstborn Son in the Spirit (Col 1:15)? As we have seen, the Apostle Paul informs us that it was Jesus Christ:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the **Firstborn Among Many Brethren**." (Romans 8:29)

To be sure, Jesus was not the Firstborn of many brethren when he was born of the Virgin Mary. However, Jesus Christ was the Firstborn of the Father in the Spirit Creation (Rom. 8:29) and he was told to multiply and replenish the spirit earth, and thus Jesus was both "the Father, and the Son", "the express image of his Father's person, and the brightness of His glory" (Hebrews 1:3). And Jesus' sheep would "know his voice."

God the Father Has a Father
— Father Adam Procreated from Dust —

But getting back to the Creation, it is interesting to note that in the Spiritual Creation, the Creation of all mankind was at the end of the six creative periods, while in the physical creation man was the first to appear. The creation of Adam took place even before the Garden of Eden was planted:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." (Genesis 2:7 – 8)

Obviously then Adam was not created in the Garden of Eden. It states that "God formed man of the dust of the ground" but it does not say of what ground he was formed, nor does it explain how he was formed. How then did Adam get his body? The book of Luke reveals the answer to this question in most positive terms:

"And Jesus himself began to be about thirty years of age, being (as was supposed) *the son of Joseph,* which was *the son of Heli,* . . . which was *the son*

of David, which was *the son of Jesse, ...* which was *the son of Juda,* which was *the son of Jacob,* which was *the son of Isaac,* which was *the son of Abraham, . . .* which was *the son of Shem,* which was *the son of Noah,* which was *the son of Lamech,* which was *the son of Methuselah,* which was *the son of Enoch,* which was *the son of Jared,* which was *the son of Maleleel,* which was *the son of Cainan,* which was *the son of Enos,* which was the **SON OF SETH**, which was the **SON OF ADAM**, which was **THE SON OF GOD**." (Luke 3:23–38)

It will be noticed that this passage states that Adam was the Son of God. What this means is that God the Father has a Father. It also means that Adam was born divine of two parents, both a Father and a Mother, just the same as Jesus Christ was. That this is Biblical doctrine is again affirmed in the Revelation of John:

And hath made us kings and priests **UNTO GOD AND HIS FATHER**; to him be glory and dominion for ever and ever. Amen. (Revelation 1:6)

The above passage makes direct reference to the Father of God the Father, and on this count it confirms the passage from Luke, wherein it states that **ADAM WAS THE SON OF GOD** (Luke 3:38). There is no reason given in the text of Luke to suppose that the word "son" as it applies to Adam being the Son of God should be interpreted in any way different from its use in the previous phrase in referring to Seth "which was the son of Adam". The same doctrine is also taught in Genesis saying:

"And God said, Let **US** make man in **OUR** image, after **OUR** likeness: and let them have dominion . . . so God created man in his own image, in the image of God created he him; [both] **MALE** and **FEMALE** created he them." (Genesis 1:26–28)

One might ask "Who was God's partner in creation when he said, 'Let **US** make man in **OUR IMAGE**, after **OUR LIKENESS**, **BOTH MALE** and **FEMALE**'?" Who was the "**US**" *that created* ***both male and female*** **IN THEIR OWN LIKENESS**? Is it possible that it might have had something to do with what Adam said when his wife Eve was first brought to him in the physical creation:

"Therefore shall a man [i.e. Adam] leave **HIS FATHER AND HIS MOTHER**, and shall cleave unto his wife [**EVE**]: and they shall be one flesh." (Genesis 2:24)

What father and mother did Adam leave that he might cleave unto his wife Eve? The characterization of the creation of man "in the image and likeness of God" clearly portrays the means by which it was accomplished, viz. the normal process of **PROCREATION** through *two parents*

— *namely* ***a God and a Goddess!*** This is the reason why **GOD GAVE MAN DOMINION OVER THE WHOLE EARTH**, *because mankind are his offspring* and because He created the earth as a home and habitat for his children:

and God said unto them, Be fruitful, and multiply, and replenish the earth, and **SUBDUE IT**: and **HAVE DOMINION** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Genesis 1:28)

The strength of this position is fortified in certain terms in the fifth chapter of Genesis wherein the same creation as stated above is repeated and defined in terms of Procreation:

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him . . . . And Adam lived an hundred and thirty years, and **BEGAT A SON IN HIS OWN LIKENESS, AFTER HIS IMAGE**; and called his name Seth." (Genesis 5:1, 3)

In this passage the creation of man in the "**LIKENESS**" and "**IMAGE**" of his father is equated with Procreation. Indeed, once again consider the words:

And Adam lived an hundred and thirty years, and **BEGAT A SON IN HIS OWN LIKENESS, AFTER HIS IMAGE**; and called his name Seth." (Genesis 5:1, 3)

This passage perfectly defines the meaning of the Creation of Man in the "Image" and "Likeness of God" to be Creation through Procreation, as in Father, Mother and Children — even the Children of God. How truthfully did Paul speak when he declared that "**WE ARE THE OFFSPRING OF GOD**":

"Forasmuch then as we are **THE OFFSPRING OF GOD**, we ought not to think that the Godhead is like unto gold or silver" (Acts 17:29).

Inasmuch as we are the "Offspring of God" it does not take a great deal of depth to understand, just how it is that we were created in the Image and Likeness of God. The Creation of Man was brought to pass through Procreation by our Divine Father and Mother. If small children cannot understand this, surely all adults should — even if they are Catholics, Protestants or Born Again Christians.

How beautiful that we should find such teachings in the Bible. How much better is it for us to understand that we are the Children of God, rather than believing that we are the product of a divine mud pie. It is so simple that even a child need not misunderstand — except that is for the hireling Priests, who because of their creeds and false traditions, will explain it away into confusion.

Many will ask, but if Adam was the Son of God as it says in Luke, how then can he be our God? A key to the answer of this question is found in the Book of the Revelation of John:

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests *unto God* AND HIS FATHER; to him be glory and dominion forever and ever. Amen." (Rev 1:5–6)

The fact that Adam is the Son of God does not prove that Adam is not God. Jesus is the Son of God, and yet he is still called God. Consider the following passage from Psalms:

Thy throne, O God [i.e. Jesus Christ] is forever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God [i.e. Jesus Christ], thy God [i.e. God the Father], hath anointed thee with the oil of gladness above thy fellows (Psalms 45:7).

The above Psalm is a Prophecy about the Millennial Kingdom of Jesus Christ. It will be noticed that in this passage, Christ is directly referred to as "God" on two different occasions. Where therefore is the problem with Adam being called "the Son of God"? The problem is in the minds of those who are filled with false tradition. The difference is that Adam is God the Father of all Mankind, while Christ is God the Redeemer of all mankind. It was with reference to the Unique calling of the Divine Father that Christ made the following statement:

"Call no man on Earth your father for one is your father which is in heaven" (Matt. 23:9)

MORE ON PROCREATION FROM DUST

Once again, there are those who will ask, if Adam was born, why does it say in the creation that Adam was made from the dust of the ground? (Genesis 2:7)

As a matter of fact the Bible teaches that we are all formed of the dust of the ground:

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

"All go unto one place; ***all are of the dust***, and ***all turn to dust again***." (Ecclesiastes 3:19–20)

True enough, it does say in Scripture that God formed man from the dust of the ground. But saying this does not necessarily explain the process by which that creation took place. Yes! Adam was formed of dust, just the same as you and I are formed of dust! Just as our parents partook of food which is composed of the dust of this earth, and through that food (or dust if you prefer) our parents did procreate bodies for us. In keeping with this, Adam's parents also partook of food or dust, and through that food or dust they did procreate a body for Adam. There was however one difference. The dust from which our bodies were composed came from this earth — but the dust from which Adam's body was composed came from another earth.

According to the Bible Adam's creation took place before the Garden of Eden was planted (Genesis 2:7–8), and when he came into the Garden of Eden he did so with the body of an adult, for it states that "God took the *man* (Adam) and put him into the Garden of Eden to dress it and to keep it" (Genesis 2:15), an unlikely responsibility to be given to a newborn infant child. Again reaffirming this self evident fact, the book of Genesis states:

> "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." (Genesis 2:19–20)

This is not the work of a newborn infant babe — on the contrary it clearly demonstrates the genius of an advanced man, — namely "**Adam**", "**the Son of God**", and **His Partner In The Creation Of This Earth**.

The Animals Procreated from Dust

It might be supposed, and with good reason too, from what we have already seen, that the animals were created "out of the ground" in the same manner and process that Adam was, and as we are — for the Scriptures teach:

> "Man hath no preeminence above a beast . . . all are of the dust, and all turn to dust again." (Ecc. 3:19–20)

There is one very significant difference however. The animals were not created in **The Image And Likeness Of God** — neither

were they given *dominion over the whole earth* — neither did they become **As Gods Knowing Good From Evil** — neither were they commanded to be "**Perfect Even As Your Father Which Is In Heaven Is Perfect**" (Matt 5:48) Nevertheless the animals were born through a natural process, just as we are — and this too each after their own kind (Genesis 1:21–25). The animals on this earth are the offspring of other animals that were transported here from another world to begin a new creation.

Mankind has made immense strides forward in his understanding of science and astronomy in the last few hundred years. It was only in the fifteenth century that the Christian world believed this earth was the center of the Universe and that the other planets, including the sun and all the stars, rotated around it. This dogma was taught and propagated by the Christian churches of that day, and to believe anything to the contrary was considered a threat to the very foundation of Christianity and the Bible. The true principles of astronomy were branded as heresy during the Inquisition and those who were thus convicted were threatened with imprisonment as Galileo — and some were torture or burned at the stake as was John Huss.

Having such an eccentric concept of the Universe around us, it is easy to understand how hard it would be for them to believe that God would bring the animals and plants from another world to this earth, because they supposed that this earth was the center of all things. Yet notwithstanding the fact that the general Christian concept of astronomy has improved, still their understanding of the Creation in the Bible is just as eccentric now as it was then. It is marvelous that archeologists of our day have discovered, and demonstrated beyond doubt, much to the surprise of the Christian world, that people in the Biblical days of Abraham had a knowledge of astronomy which in many respects was comparable to our own.

We have learned, contrary to what had previously been supposed, that this earth is not the center of the Universe, and this being the case we need not suppose that this earth upon which we now live was the first whereon life as it now exists has existed. Certainly in the vast infinity of eternity, in the innumerable billions and trillions of other stars, planets, and galaxies, there are yet other solar systems whereon life forms not unlike those upon this earth do and have existed, even before our earth came into existence. And this being the case, what is there that would

prevent God from transporting these other animals from another world to this earth for the purpose of populating it with animal life?

This is precisely what is taught in the Spirit Creation. We have already learned therein that the six creative periods pertained to the creation of the spirits of "All The Host Of Heaven" both man and animal "and Every Plant Of The Field" **Before It Was In The Earth**, and "**Every Herb Of The Field Before It Grew**" (Genesis 2:1, 5). If these spirits were created "Before They Were In The Earth", then surely in order for them to get to this earth, *they had to be transported here* from the place of their creation. Is there any reason to believe that the physical creation would be any different? The Bible tells us that God *planted a garden* eastward in Eden (Genesis 2:8). What Did He Plant It With? Why with seeds of course, just the same as we plant our gardens — with seeds and plants that were created "**Before They Were In The Earth**" — seeds and plants which had come from another world, the same as the animals did!

There is an archetype of this epic-making episode of Creation, when Adam brought all of the animals and plants from another world, to breed and multiply and replenish on our earth. It is found in Genesis Chapters 6 through 9:

"Noah was a just man and perfect in his generations, and Noah walked with God. . . . And God said unto Noah . . . . with thee will I establish my covenant, and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. . . . Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. . . . And Noah did according unto all that the Lord commanded him. . . . And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. . . . and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, ... And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. . . . And every living substance was destroyed which was upon

the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. . . And God made a wind to pass over the earth, and the waters asswaged; The fountains also of the deep and the windows of heaven were stopped and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. . . . And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. . . . And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. . . . FOR IN THE IMAGE OF GOD MADE HE MAN. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." (Genesis 6:9, 13, 18–19, 21; 7:2–3, 5, 7, 8–9, 16–19, 23; 8:1–3, 15–17; 9:1–2, 6–7)

In reading this remarkable story of the flood, and the great pains that God took to instruct Noah to build an Ark in order to preserve life upon the earth, an inquiring mind will immediately perceive the question. Why didn't God just sweep the earth clean of all animal life and start everything over with an altogether new creation "from the dust of the ground" in the traditional understanding as it was supposedly done in Adam's day? Obviously this is not Gods way. Neither was it the means by which the earth was originally populated. There are a number of parallels between the story of Adam and Noah. Both were the head of a new Creation, the "father of all living" and were told to multiply and replenish the earth (Genesis 1:26–28; 9:1, 7). The difference being that *Noah came from before the flood* while ***Adam came from the stars.*** Just as God told Noah to build an Ark to preserve the animal life here on earth by bringing them therein "two and two of every kind" so also did He direct Adam, the difference being that Adam's Ark was not built to float upon the waters, but instead to ***traverse the immensity of space;*** to come to this earth and plant a garden, just as Noah planted a vineyard (Genesis 9:20), and to enter into the Garden "to dress it and keep it", to prepare the world as a fit habitation for his children to live upon. The Garden of Eden was merely the beginning place.

The Creation of Eve from Adam's Rib

When the world was properly prepared, Adam's wife Eve was brought to him:

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. . . . And Adam called his wife's name Eve; because she was the mother of all living. (Genesis 2:18, 21–24; 3:20)

Why did not God make Eve "Out of the dust of the ground" as he did Adam? Why the special treatment for Eve? Was the female half of all the animal creation also taken out of the side or rib of their male counter-part? Shall we place a literal interpretation upon this passage, or do we look for a symbolical meaning? Is it possible that this passage is a metaphor representing male ascendancy in a patriarchal world — "She shall be called woman because she was taken out of man"? The Apostle Paul interpreted this Scripture in terms of male ascendancy in his Epistle to the Corinthian Saints:

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. . . . For a man indeed ought not to cover his head, forasmuch as he **is the Image and Glory of God**: but the woman is the glory of the man. *For the man is not of the woman;* ***but the woman of the man****. Neither was the man created for the woman;* ***but the woman for the man.****"* (1 Cor. 11:3, 7–9)

It would never do in a patriarchal world for either men or women folk to think that the first man came from a woman or had a mother. It would be better by far to believe that the first man was made out of mud than to believe that he came from a woman. Belief in anything to the contrary might create some difficult explaining for the men folk.

And without any question it would not do for women to think they came into existence through a mother, lest they get thinking too independently, "For Adam was first formed, then Eve" (Timothy 2:13). It is far better for them to realize that their existence is dependant

entirely upon the man, rather than that they had a mother. What they should know is that *they were created **for man,*** OUT OF MAN'S "RIB" for the express purpose of being **MAN'S "HELP MEET"**, and to keep him company, as "it is not good that the man should be alone" (Genesis 2:18). Above all, the women should realize that she "**WAS CREATED FOR THE MAN**, **NOT** *the man for the woman*". (1 Cor. 11:9)

It should be remembered that Adam *was not deceived by the serpent, "But the woman being deceived was* **IN THE TRANSGRESSION**" (1 Timothy 2:14). When the LORD inquired into the matter asking Adam what had happened, Adam passed the buck to his wife saying, "The woman whom thou gavest to be with me, *she gave me of the tree,* and I did eat" (Genesis 3:12). And so God said unto the woman "**THY DESIRE SHALL BE TO THY HUSBAND**, and **HE SHALL RULE OVER THEE**" (Genesis 3:16). And God did chastise Adam for allowing himself to be led by his wife saying,

"because *thou hast hearkened **unto the voice of thy wife,*** and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; IN SORROW SHALT THOU EAT OF IT **ALL THE DAYS OF THY LIFE**" (Genesis 3:17).

Thus we see women are the cause of all our troubles, because in the very beginning one man hearkened unto his wife, and thus do men rule over their wives, earnestly endeavoring to avoid making the same mistake twice. It might be added too, that it is only because men have been the keepers of the records that we have managed to keep the story straight.

We should remember that Eve was called **THE MOTHER OF ALL LIVING** making reference to *the spiritual creation,* which affirms her existence as Adam's wife in another world, **PRIOR TO THE RIB STORY**. In the literal sense there was no more need for Eve to be created out of Adam's rib, than for God to instruct Noah to build an Ark, but to bring therein only male animals because he was going to make the females out of their ribs. But why should he do so when the female already existed? Eve was not the first woman to exist any more than Adam was the first human. We have already seen that ADAM WAS BORN, as "**THE SON OF GOD**" (Luke 3:38), "**IN THE IMAGE AND LIKENESS OF GOD**" (Gen 5:1–5), and as ***"the offspring of God"*** (Acts 17:29), that Adam left his father and mother to cleave unto his wife Eve (Genesis 2:24). If Adam was born as the Son of God, we can be assured that he had a mother just as much as Jesus did. Adam did have a mother, and Eve was not the first woman in existence.

Eve was born just the same as we are, and as Adam said, she was "bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man", or Adam. (Genesis 2:23)

The Fall of Adam

The Scriptures teach that when Adam was placed in the Garden, he had sufficient knowledge to give names to all life upon the earth, and that he was placed in the Garden with the responsibility "to dress it and to keep it." (Genesis 2:15) This depicts a man of knowledge and understanding with considerable responsibility rather than a child running about the Garden of Eden with his wife, both being bare naked, and neither knowing good from evil or right from wrong. The characteristics of the one do not fit with the other, yet this is precisely what the Scriptures tell us. But if the Scriptures here present a paradox they also furnish us with the key whereby we may understand. The charge of responsibility to dress the Garden and keep it was given to Adam before his wife Eve made her appearance. When all was finished and the time came for Eve to be placed in the Garden, the Scriptures inform us that "The Lord God caused a deep sleep to fall upon Adam, and he slept" (Genesis 2:21). When Adam awoke from this sleep a veil of forgetfulness had been placed over his mind and he could not remember his past and he became as a child not knowing "good from evil". But what was the purpose of this? Why would God, the Father of mankind, reduce himself to the capacity of child of ignorance?

Perhaps at this point we might address ourselves to another question which is equally relevant: Why did God suffer his Son Jesus Christ, "by whom he also made the worlds" (Hebrews 1:2) to be brought into the world as an infant child (in a barn no less), without a knowledge of his illustrious past, or even a knowledge of right from wrong? And why did God require that His own Son get nailed to a cross by wicked men — to suffer and bleed and die in a death of the most terrible Agony! Why could not God in His infinite wisdom and power, provide some other way for the salvation of man? Again would God require a work from His Own Beloved Son that He would not be willing to suffer himself? Perhaps these questions might help us to better comprehend what Jesus meant when he said, "I do nothing save that which I have seen my father do" (John 5:19–21; 8:28) But the meaning of these things can not be fully understood without first coming to grips with the "Fall of Adam" which

was the cause of it all in the first place, and this too, in the light of the plan of Salvation and Exaltation which was founded upon it.

The Fall of Adam is the Scriptural accounting for man's present situation in mortality, for his suffering, sorrow and pain, and finally the cause and reason why he must die. Contained in this story is a message from God of the greatest importance, a message that can give meaning and purpose to our sorrow and pain and understanding to our existence, both now, in this life, and in eternity. In this message is a vision, the understanding of which requires one to see beyond the sunset of mortality and into the broad expanse of eternity. Many felt to condemn Adam as Perdition for the "Fall", which he suffered to come upon his posterity. But this is mostly through ignorance! They have missed the mark. They have not understood God, nor his purposes in creating mankind upon the earth. The Fall of Adam is the keystone to the Plan of Salvation. Indeed without it there would have been no Savior, and no Salvation for man!

The story about the Garden of Eden and The Fall of Adam is rich in symbolism, but that is not to say that it is only a fable. The Bible would have us believe that the Garden of Eden was a real place, describing its location as "Eastward in Eden" and giving us the following detail concerning its Geography:

"And the LORD God planted a garden eastward in Eden . . . . And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: That is it which compasseth the whole land of Havilah, where there is gold . . . . And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates." (Gen. 2:8–14)

This Geographic description does not bear the earmark of a fable. The Garden of Eden was real and not only does the Bible give its location and describe in considerable detail its Geography, but it also furnishes us with information about some of the mineral resources which surrounded it:

"The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone." (Gen. 2:11–12)

This is a strange thing for people in the "primitive" days of Adam to be concerned with. Obviously they were not a benighted people as many

have heretofore supposed; gold mining is not a profession that befits a savage caveman, who kills with a club and hunts with implements of stone.

The narration in Genesis tells us that "Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food" (Gen. 2:9). The Garden of Eden must have been one splendid paradise — a magnificent flowing river, adorned with beautiful trees, "every tree that is pleasant to the sight". And not only trees that are beautiful to look upon, but "Every tree that is . . . good for food"; a grand fruit orchard interspersed throughout the Garden. The Lord God was a master gardener and this garden was a monument to his creative beauty.

The Tree of Life
&
The Tree of the Knowledge of Good and Evil

There was another tree in the Garden that was of special significance — a tree which added a stamp of permanence to this beautiful creation of God. Among the fruit trees in the midst of the garden was the "Tree of Life" (Gen. 2:9), a very remarkable and special tree that assured Adam of immortality.

When Adam came into the Garden of Eden he did not have to die, for he was not subject to death as we are. On the contrary when Adam came on Earth he was an immortal being who dwelt in the presence of God — for the Lord God walked and talked with Adam in the midst of the Garden — and the Lord God spoke with Adam face to face, just the same as one man speaks with another (Gen 3:8). In view of all this it is plain to see that by obedience to God his Father, Adam had Eternal Life — for the Tree of Life was in the midst of the Garden (Gen 2:9), and had he remained in the Garden, he could have eaten and partaken of the Fruit of the Tree of Life and lived Forever (Gen 3:22).

But there was also another tree planted in the Garden, and one too, which by all appearances, did not seem to fit in so nicely with the theme of the Garden Paradise of God — this was "The tree of the Knowledge of Good and Evil" (Gen. 2:9) — and eating thereof would bring death upon Adam — essentially it was a form of poison to Adam's immortal body!

"And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the Tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. . . . Ye shall not eat of it, neither shall ye touch it, lest ye die." (Genesis 2:16–17; 3:3)

Why would the Lord God Plant the Seeds of Death and Destruction in the Paradise of his own creation? Why would he place a tree in the midst of the Garden that would cause the death of His own son, for whom he had so meticulously created this Garden paradise? And why would the Tree of Knowledge of Good and Evil be forbidden by God? Did God really want his son Adam, to remain in a state of ignorance, not knowing "good from evil"? Was this the purpose of man's creation, to live in eternal innocent ignorance, to go romping about the Garden as a child at play, with no object in view but eternal, aimless amusement? Why would God do as he has done? Why would He forbid Adam from partaking of The tree of Knowledge of Good and Evil? If He did not want Adam to partake of it, why then did God place it before him in the first place? Why would a wise parent deliberately create a situation of mischief that would tempt his own child into evil paths? The Story of The Fall continues:

The Serpent

"Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that *the tree was good for food*, and that it was pleasant to the eyes, and a tree to be desired *to make one wise*, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened." (Genesis 3.1–7)

Here we have another perplexing question, which is added to those surrounding "The Tree of Death". For what good purpose did God place Satan, that "Old Serpent" the Devil upon the earth? And of all places, why in the midst of the Paradise of God? Satan seems so out of place there! What use did God have for Satan? The Scriptures teach that "All things work to the Glory of God" (Romans 8:28) — so why did God in His infinite wisdom place Satan in the Garden? What good purpose does Satan serve in God's eternal plan?

A Parent tells a child not to go out in the street, "There are cars out there which will run over and kill you." Even though the child was

told, yet still he does not really comprehend the message that was given him. He does not know what death is, to say nothing of good from evil. Could you rightly leave this child in such danger, unguarded against the temptations of curious innocence? Worse yet, could you leave him alone in the presence of an evil man whom you knew wanted the child's death? Would you condemn the child to Perdition for his disobedience if he were to succumb to the temptation of the "Evil One" on such an occasion? If guilt were to be found for such an offense, on whom would it be placed — on the child for disobedience, or on the parent for neglect?

Let it be remembered that Adam and Eve were as children, not knowing good from evil. The Scriptures inform us that they were innocent. They did not know right from wrong *until after* they had eaten the Forbidden Fruit, at which time their eyes were opened (Gen 3:7). Concerning the innocence of children Christ said:

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:13–14)

Again on another occasion Christ said:

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." (Luke 18:17)

This is not to say that little children are perfect or without sin. Children do manage to find mischief, but because they do not know right from wrong they are innocent and are not held responsible before God. So also Adam's disobedience in eating the forbidden fruit could not bring upon him damnation, because at the time he did it, he did not know right from wrong. They did it while in a state of innocence, therefore were they as children, and as Christ said, "Of such is the kingdom of heaven" (Luke 18:17). The Apostle Paul concurred with this teaching, and credited Adam in The Fall with this same clemency in his epistle to the Romans:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: *but sin is not imputed when there is no law*. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." (Rom 5:12–14; see also 4:5)

There is no Scripture between the two lids of the Bible that states that Adam and Eve were damned for eating the Forbidden Fruit! At the Day

of Judgment the intent of a man's heart will be weighed in the balance of his deeds, and it cannot be demonstrated from Scripture that either Adam or Eve harbored any malice toward God. Quite to the contrary, the Scriptures indicate that they had a conscientious desire to serve God in obedience to all that He had commanded them. And so when Satan tempted Eve to eat the forbidden fruit, she refused saying:

"God hath said, ye shall not eat of it, neither shall ye touch it lest ye die" (Gen. 3:3).

But in her childish ignorance, when left alone in the presence of Satan, it did not take the "Arch Deceiver" long to persuade Eve that she did not know what she was talking about:

"And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil." (Genesis 3:5–5)

And so Eve, being as a child, and not understanding Satan's evil designs, very gullibly believed all that she was told:

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." (Genesis 3:6)

THE KNOWLEDGE OF GOOD AND EVIL

These do not sound like the motives of the damned. Eve did not deliberately sin against God — she was deceived! In doing what she did, she merely sought to emulate God by obtaining wisdom and understanding. What condemnation could God find in a righteous desire to obtain wisdom? Be it remembered that God was pleassed and that he blessed Solomon when he asked forWisdom rather than Wealth.

The Bible equates the knowledge of good and evil as wisdom (Genesis 3:6). The book of Proverbs praises wisdom as a virtue to be sought after. It even describes wisdom as "***A Tree of Life***":

"Happy is the man that findeth wisdom, and the man that getteth understanding, For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: And all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is ***a Tree of Life*** to them that lay hold upon her: and happy is every one that retaineth her. The LORD by wisdom hath founded the earth; by understanding hath he established the heavens, By his knowledge the

depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes: keep sound wisdom and discretion." (Proverbs 3:13–21)

The book of Psalms praises wisdom as the token of the righteous — "The mouth of the righteous speaketh wisdom" (Psalm 37:30). Once again in 1st Kings when Solomon asked for wisdom it pleased God; and the LORD did praise wisdom as a great treasure, even greater than *long life* which ironically was the price which Adam and Eve paid in order to obtain it for their children.

It should be remembered that not only did God create "the Tree of Death" but he also placed it before Adam and Eve. Not only did He place the Tree of Death before Adam and Eve, but he also placed Satan in the Garden where he would have an influence over the man and his wife, who were as yet like little children. Finally God left them alone with the Devil so that Satan could do his work! This is an odd thing for God to do if he did not truly intend for his children to know good from evil. What did the Lord suppose that Satan would teach them anyhow? How could they avoid learning good from evil while living under the influence of God and Satan? It is obvious that God placed Satan in the Garden to do exactly what he did do. If this is not the case, then we must accuse God of child neglect as a parent, possessing less wisdom than a fool of fools. Personally I prefer to believe the words of Isaiah and Paul:

"For my thoughts are not your thoughts neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my thoughts than your thoughts." (Isaiah 55:8–9)

"Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God . . . . For the wisdom of this world is foolishness with God." (1 Cor 1:20–21; 3:19)

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor 2:11)

That God intended from the beginning for his children to know good from evil is clearly established by His own words, which he spoke at the creation of man:

"And God said, Let us make man *in our own image, after our likeness*: and let them have dominion over the fish of the sea, and over the fowl of the air and over the cattle, *and over all the earth*, and over every creeping thing that creepeth upon the earth." (Gen 1:26)

No one need question God's knowledge of right from wrong; and he states that he created man to be like him "after his likeness" — and that he created man to have "dominion over the whole earth" to "subdue it and have dominion . . . over every living thing that moveth upon the earth" (Gen 1:28). How could a man have dominion over the "whole Earth" without a knowledge of right from wrong or good from evil? Dominion of any kind is not even conceivable without at least an acquaintance with these things. You might just as well put a newborn infant babe upon a throne to rule the world, as to put a man upon it who did not know good from evil. A man who lacked this understanding would display a great deal more delight in a baby rattle than he would for a throne upon which to rule the world. It was necessary for man to acquire a knowledge of good from evil before he could assume the responsibilities of dominion which God had given him. The Lord wanted His children to learn good from evil. It would not even be possible, in a comprehending way, to distinguish the difference between God and Satan without this knowledge.

The Lord wanted His children to learn the difference between good and evil, that they might have the necessary wisdom and discretion to make right choices and choose righteousness in the exercise of the principle of free agency, which God had given them. But before God's children could understand righteousness, they must first have an experience with its opposite. It is not possible to appreciate light without first experiencing darkness. Neither can you truly enjoy comfort without experiencing pain. You cannot know joy without experiencing sadness or misery. In short you cannot know to prize the good things of life, either on this earth or in heaven, without first having an experience with its opposite. It is only through this experience that we are enabled to establish values of what is truly right and what is wrong.

It was in view of this, that God set the scene for a mortal probation on this earth — it was to be a temporary school for his children. Through a fundamental experience with good and evil, the children of God would obtain the depth of mind, which was prerequisite in order to prepare them for the proper exercise of their agency — that they might establish moral values and choose righteousness rather than sin; that ultimately they might become like their Divine Parents.

Having established the purpose for the existence of evil — let it ever be remembered that it is contrary to the economy of heaven for God to represent evil before his children. God is the "Way" the "Truth"

and the "Light". Of necessity, his counsel must always lead to Happiness and Exaltation. Consequently it would be totally out of character for him to represent anything to the contrary — and hence the need for its opposite, as found in Satan. Again, it is absolutely necessary that God's children should have perfect faith and confidence in him, which faith can only be well founded in that his counsel always leads to the rewards of joy and happiness.

God knew that obtaining a knowledge of good and evil would bring his children into sin and sorrow, therefore he forbid it. Yet still he placed the tree before them, and gave them their free agency to choose, and finally he left them alone in the presence of Satan, that he (Satan) might do his work. It required the presence of both God and Satan in order to teach the children of Adam good from evil. In this Doctrine we can discover the place for Satan and the role that he should play in the eternal scheme of God's plan, "the Adversary", the opposition which mankind must overcome in order that they might be made strong.

How can a man See except he have Eyes?
How can he Seek that which he has not Conceived?
How can he Achieve Unknown Ambitions?
Joy is no Accident, but the Prize of Life's Struggle!
(Poem by the Author)

However regrettable one might feel about the means God chose to teach His children, it must be conceded that life itself has taught us that no school can surpass the thoroughness of the school called experience, and the highest wages always go to its graduates. However cruel and harsh the school might seem, or however distastefully we might view some of its lessons, there is no other way that can be compared to its effectiveness. Those who graduate truly understand. By their own experience they can claim a knowledge of good from evil — for one way or another they have experienced the rewards of both.

Again, there is no Scripture between the two lids of the Bible that states that Adam was damned for eating the forbidden fruit. The consequences are spelled out in altogether different terms in the story of The Fall itself:

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the

day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou was naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. . . . . *And the Lord God said, Behold, the man is become as one of us, to know good and evil."* (Genesis 3:7–13, 22)

Nowhere is damnation mentioned as the penalty for disobedience. On the contrary, the consequences were "the eyes of them both were opened" (Genesis 3:7) and as the Lord God said, "Behold, the man is become as one of us, to know good and evil." (Genesis 3:22)

The source of confusion is found in the objectionable means through which God chose to communicate this knowledge to his children. They were going to reap the rewards of disobedience. They had enjoyed the luxury of the Garden, now they would feel the sorrow of toil and pain. They would learn good from evil "by the things which they suffered". Adam and Eve had just enrolled in the School of hard knocks:

And unto the woman the Lord God said:

"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread . . . . Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. . . . Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man." (Genesis 3:16–19, 21, 23, 24)

So Adam and Eve were driven from their garden paradise to experience sorrow and pain, sweat and toil. God in his infinite wisdom knew that a paradise wherein all the needs of his children were provided, without any consequent effort on their own part, could only serve to stifle their growth. Ultimately it would drug their minds with an acquiescence that would impede all accomplishment and progress. Truly they would remain forever as children at play, they would never understand good

from evil and would never be capable of taking that dominion "over the whole earth" for which purpose God had created them.

Life has taught us that the greatest accomplishment and rewards are always accompanied by effort and struggle. Opposition merely becomes the fulcrum upon which strength and success are built, by a determined mind.

The Sentence of Death

What was even worse than being driven out of the Garden, was that they received the sentence of death — that dark and uncertain door beyond which man's vision cannot pass:

> "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Genesis 3:19)

Death is the most fearful of all life's ordeals. Only after experiencing it can we know what awaits us beyond. It is this lack of understanding and the realization that The Fall of Adam brought death upon us all that has caused preachers and lay members alike to heap anathemas of damnation upon our first parents. But be this as it may, it is merely a manifestation of their own ignorance.

If we are to believe the Bible, Adam did not have to die after eating the forbidden fruit. If God had permitted, he could have remained in the Garden and partaken of the Tree of Life and lived forever:

> "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden . . . . So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Genesis 3:22–24)

Is this a manifestation of the cruelty of God that he would drive his own son from the Garden to die in a death of sorrow? Was it a manifestation of cruelty that he would require his son Jesus to die a cruel death upon the cross, or do we look for some higher purpose?

Death was not a curse upon mankind. We should remember that this life was not intended to be our permanent abode. It is a school to prepare us for a better world, one that we commonly refer to as heaven. It was not God's intention for man to live forever in toil and pain, in a

world dominated by Satan, nor in a state of ignorance. God knew that man would sin in this life and as a loving father he did not want us to live forever in our sins. Death was a blessing that God placed upon us! It marked the end of man's school in mortality and the beginning of preparation for a rebirth into a better world; indeed, a paradise far greater than the one which Adam had lost in The Fall. Again it was necessary for man to experience death before he could truly appreciate **ETERNAL LIFE**. It now becomes apparent that our suffering, toil and pain was intended by God to be a blessing, a foundation of experience upon which, through repentance, mankind was to base a better life in a world to come.

The Fall of Man was anticipated by God from the beginning — even before the foundations of the earth were laid — and so a redeemer was prepared from "before the foundations of the earth" to redeem his people. It is just as it is stated in Scripture:

as in Adam all die, even so in Christ shall all be made alive. (1 Cor 15:22)

"The story of Adam finds an important place in the teaching of Saint Paul, who regards Adam and Christ as the two heads of humanity, the one bringing condemnation and death, and the other justification and life" (*Cambridge Bible Dictionary*, "Adam").

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: *but sin is not imputed when there is no law*. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, **WHO IS THE FIGURE OF HIM** *that was to come*." (Rom 5:12–14; see also 4:5)

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being **THE BRIGHTNESS OF HIS GLORY, AND THE EXPRESS IMAGE OF HIS PERSON**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (Hebrews 1:1–3)

THE KING FOLLETT DISCOURSE

GIVEN BY

THE PROPHET JOSEPH SMITH

A NEW AMALGAMATION

BY

FRED C. COLLIER

A General Conference Address given by the Prophet Joseph Smith, delivered from the stand, in the grove by the Temple, at Nauvoo, Illinois, commencing at 3:15 P.M. and ending at 5:30 P.M. on April 7th, 1844. (Reported by Thomas Bullock, William Clayton, Willard Richards, Wilford Woodruff, Samuel W. Richards, George Laub, and amalgamated by Fred C. Collier)

Key to Editorial Symbols and Procedure

[Words in brackets [] are added by the editor] — {words in braces {} were added in the 1855 amalgamation and in the ***History of the Church****} — <words in angle brackets < > come from the George Laub account.>*

3 O'clock P.M. Sunday, April 7th, 1844. The President having arrived the choir sung an hymn. Prayer [was offered] by Elder Amasa Lyman.

[At] 3:15 P.M. the Prophet Joseph Smith called the congregation [to] attention [and delivered] the following important, edifying and interesting discourse to about ten thousand souls upon the subject of the death of Elder King Follett:

I now call {for} the attention of this congregation, while I address you, upon the subject which was contemplated in the forenoon of this conference. [Inasmuch] as the wind blows very hard it will be impossible for me to make you all hear, unless [the whole audience will pay] profound attention.

[The] subject [which I will speak on] is of the greatest importance and the most solemn of any that could occupy our attention, and that is the subject of the dead. {I have} been requested to speak on the subject [due to a] case [in point; namely] the decease of our Beloved Brother, Elder King Follett, who was crushed to death in a well by the falling of a tub of rock on him. I have been requested to speak by his friends and relatives; and inasmuch as there are a great many [others] here in this congregation, who live in this city, as well as many others [that live] elsewhere who have lost friends [all of whom] will be had in mind this afternoon, {I}_feel disposed to [remember them also]; and [so] I shall speak upon the subject in general and offer you my ideas [in] so far as I have ability; and [in] so far as I shall be inspired by the Holy Spirit to dwell upon this subject.

I want your prayers and faith that I may have the inspiration of Almighty God [and] the gift of the Holy Ghost — that I may set forth things that are true, that can easily be comprehended and {that} will carry the testimony to your hearts [and] conviction to your minds of the truth of what I shall say. And pray [also] that the Lord may strengthen my lungs — control [and] stay the winds, and let the prayer of the Saints to Heaven appear — that [they] may enter into the ear{s} of the Lord of Saboath, for the fervent, effectual prayer of righteous men availeth much. There is strength here and I verily believe that your prayers shall be heard. Will speak in order to hold out *[incomplete thought]*

Before I enter fully into an investigation of the subject that is lying before us, I wish to pave the way, [by] making a few preliminaries — and bring up the subject from the beginning, in order that you may understand the subject when I come to it. I do not calculate to please your ears with superfluity of words, oratory [or] with much learning, but I calculate to edify you with the *simple Truths of Heaven*.

The Character of God
— To Know God is To Know Ones Self —

{In the} first place I wish to go back to the beginning — *to the morn of creation — there {is} the starting point*. In order to understand {and be} fully acquainted with {the} purposes [of God], it is necessary [for us] to know the mind, decrees and ordination of ***the Great Eloheim*** {who} sits [enthroned] in {yonder} heavens {as he did at the creation of the world. It is necessary} for us to take up [the subject] beginning at the creation; and it is necessary

for us to have an understanding of God Himself in the beginning. *If we start right it is very easy for us to go right all the time*, but if we start wrong it is {a} hard matter to get right.

There are but very few beings in the world who understand rightly the Character of God, and *if men do not comprehend the character of God, they do not comprehend themselves*. They do not comprehend anything that is past or that which is to come {as it respects their relationship to God}. [They] do not comprehend their own character. They cannot comprehend the beginning, nor the end. They do not know, *neither [do they] understand their own relationship to God*, and {consequently where it concerns the knowledge of God} the world [of mankind] comprehends but little more than the brute beast.

— Uninspired Man — Ignorant as the Beast —

If a man learns [as he goes through life, and yet in the end he] know[s] nothing more [other] than to eat, drink, sleep [and] arise; and [he] does not comprehend any more [than this about the purpose of his own existence, or] the designs of God, [the Great] Jehovah [in the creation of man upon Earth — if] this is all man knows [about himself], what better [is he] than the beast! The Beast comprehends the same thing. [It] eats, drinks, [and] sleeps and comprehends the present and [naturally] knows as much [about God and the purpose of its existence] as we [do. Natural man] knows nothing more about God or his [own] existence [than the beast] and *unless we are able to com[municate with God we must remain in darkness]*.

And how are we [to commune with God? We are] to do it by no other way than [revelation, through] the [pure] inspiration of Almighty God. [And this is the desire of my heart, to communicate to you some of the revelations which God has given to me.] I want to go back to the beginning, that you may understand, and so lift your minds into a more lofty sphere {and} a more exalted [under]standing than what the human mind is generally [in] want [to] understand.

— This is Eternal Life to Know God —

I want to ask this congregation [a question. And I want] every man, woman and child to answer the question [for themselves] in their own heart: *What kind of a being is God?* Ask yourselves — turn your thoughts in[to] your [own] hearts and [answer if you can]. I again repeat the question: What kind of a being is God? [Is there] any man or woman [here] that know[s Him?] Have any of you seen Him, heard Him, or communed with Him? Here is the question that will peradventure (from this time forth) occupy your attention while you live. The scriptures inform us that the Apostle says [Jesus said] *"This is Eternal Life* ***to know the only wise God*** *and Jesus Christ whom he has sent.*

[To know God] — that is Eternal Life, [and] if any man enquires, "What kind of a being is God" — [and he] casts his mind to know [and finds that he] does not know God — [if he were to inquire of me], I would say, "If you do not know God, you have not Eternal Life! If the declaration of the Apostle be true — if he will search diligently his own heart, he will realize that unless he knows God, he has not eternal life. [Now let it be remembered from this time hence forth and forever, that a man] must know the only living and true God and Jesus Christ [whom he has sent in order] to have Eternal Life, {for} there can be Eternal Life [up]on no other principle!

— TEN THOUSAND WAGGING TONGUES —

My first object [then, in pursuit of Eternal Life] is to go back [to the beginning of creation] and find out the character of the only wise and true God {and what kind of a being He is}. And if I am so fortunate as to be the man to comprehend the [character of] God — and [I fully] explain the [matter and] show you what kind of a being God is — and I communicate [this knowledge to you] so that the spirit seals it upon your hearts, then let every man and woman [from] henceforth [and forever], put their hand on [their] mouth [and] shut [it, and] sit in silence, and never lift up [your] hand [nor] your voice — never say anything against the man of God, [nor any of his] servants again. But if I fail [or] if I do not do it, it becomes my duty to renounce any further pretensions to revelation [and] inspiration, or [any claim that I am] a Prophet [of God]. And if I should do so, I would [then] be like the rest of the world.

— FREEDOM OF RELIGION —

If all [those who] are [making] pretensions to the [knowledge of] God [are] false teachers [and if I am also a false teacher], should I not [then] be as bad [off] as all the rest of the world? [I would — and in like manner] they will all be as bad off as I am. [This is true, and yet] they will all say [that] I ought to be damned. There is not a man or woman who would not breath out an anathema on my head if they knew I was a false prophet and some would feel authorized to take away my life. But you might just as well take the lives of other false teachers as mine, if I was [a] false [teacher]. If any man is authorized to take away my life [just] because [of some] who say I am a false teacher, then upon the same principle, so I should have the same right [and be] authorized to take the life of every [other] false teacher; and [if such were the case] where would be the end of the blood[shed] and who would not be the sufferer. But no man is authorized to take away [another persons] life in consequence of their religion, and *there is no law in the heart of God that would allow anyone to interfere with the [religious] rights of [another] man*.

Every man has a right, {and in our country a constitutional right} to be a false Prophet as well as a true Prophet. Meddle not with any man for his religion. *All laws and governments ought to tolerate [religious difference among its people*, and] ought to permit every man to enjoy his religion {unmolested}, whether right or wrong. If I show verily that I have the truth of God and show that ninety-nine [out] of one hundred [of those who profess to be God's servants] are false Prophets [and] false teachers, {having no authority}, while [at the same time] they pretend to hold the Keys of God{'s Kingdom on Earth} and [we should] go to killing them [just] because {they are false teachers}, it would deluge the whole world in blood.

— The Prophet Vindicated —

I will show [that] the world is wrong, by showing what God is. I am going to inquire after God so that you all may know {Him}. ***I want you all to know God*** [and] to be familiar with Him. If I can get you to know [Him], I can bring you to Him, and *if I can bring you to Him [**He will vindicate me**],* and if so, you will cease to persecute me. I will go back to the beginning [of creation] to show [you] what kind of a being God is, and [*by this means I will] let you know **that I am His servant**, for I speak as one having authority*, and not as a scribe.

— God an Exalted Man —

What kind of a being was God in the beginning, before the world was? I will tell you, [so] open your ears and eyes and hear it all ye ends of the Earth, and I am going to prove it to you with the Bible. I am going to tell you the designs of God, and the relation [which He] sustains to the human race, and why He interferes with the affairs of man.

First [of all], ***God Himself**, who sits enthroned in yonder Heavens **is a man** like unto one of yourselves*. That is the great secret. If the veil was rent today and the ***Great God*** who holds this world in its sphere or its orbit and {who} upholds the planets {and} all things by His power — if you were to see Him today, you would see Him *in all the person [and] very image **like a man**, in fashion and in form — [just] like yourselves*; for Adam was a man [and he] was created in the very fashion, image [and] likeness of God. Adam [also] received instructions {from} [the Lord] and walked with Him, and talked with Him and conversed with Him [just the same] as one man talks and communicates with another.

— God Was Not Always God —

In order to understand the subject of the dead, [and] to speak for the consolation of those who mourn for the loss of their friends, it is necessary to understand the Character and being of God. [This is the object I have in view], for I am going to tell you what sort of a being God [is] and how He came to be

God. *We have imagined {and} supposed that God was God from the beginning of all Eternity* [but] ***I will refute that idea*** — I will do away [with] or take away the veil so [that] you may see. And if I do not refute it, Truth is the Touchstone.

THE FIRST PRINCIPLE
— TO KNOW THE CHARACTER OF GOD —
GOD THE FATHER ONCE DWELT ON AN EARTH IN MORTALITY

These are incomprehensible {ideas} to some, but they are the simple [Truths of Heaven]. It is the ***First Principle of the Gospel*** *to know for a certainty the Character of God*, {and} to know that we may converse with Him [the] same as one man {converses} with another — and *that He once was a man like us* — {Yea that} ***God Himself, the Father of us all***, *was once as one of us, and* ***dwelt*** *[in the flesh]* ***on an earth like us***. The Father once [lived] on a planet with [a body of] flesh and blood, [just the] same as Jesus himself did [when he came on earth] in the flesh — and I will show it from the Bible.

I wish I was in a suitable place to tell it — I wish I had the trump of an Archangel — if I had the privilege, I could tell the story in such a manner that persecution would cease forever.

What did Jesus say? (Mark it Brother Rigdon) The scriptures inform us that Jesus said: *"**As the Father hath [the] Power [of] Life in Himself**, even so hath the Son [the] Power [of Life] in himself."* To do what? Why to do what the Father did — the answer is obvious — in a manner, to lay down His body and take it up again. Jesus [said] <I do as my Father before me did. Well, what did the Father do? *Why, he went and took a body* ***and went to redeem a world in the flesh.***> "My Father laid down His body and took it up again [and I must do the same"]. *Jesus, what are you going to do? ["**I am going] to lay down my life as my Father did** that I might take it up again".* [What does John say:

> Hereby perceive we THE LOVE OF GOD, *because* **HE LAID DOWN HIS LIFE FOR US** . . . . And this is his commandment, THAT WE SHOULD BELIEVE ON THE NAME OF HIS SON JESUS CHRIST. (1 John 3:16, 23)]

Do you believe it? If you don't believe it, you don't believe the Bible. The Scripture says {it} and I defy all Hell [with] all [their] learning, wisdom and records and all the combined powers of Earth and Hell together to refute it.

WE MUST LEARN TO BE GODS
— ETERNAL PROGRESSION —
— PROGRESSION BETWEEN THE KINGDOMS OF GLORY —
THE RESURRECTION

Here then is *Eternal Life* — to know the only wise and true God. And *you have got to learn how to make yourselves god[s and] t**o be a god yourself*** in order to

save yourself — and to be *Priests and Kings to God,* [just the] same as all Gods have done {before you}. [And how are you to do it?] By going from a small capacity to a great[er] capacity; ***from a [lower] Degree [of Glory] to another [higher Degree of Glory]*** — from grace to grace — from Exaltation to Exaltation, *until* they {attain} to the resurrection of the dead {and} are able to dwell in *Everlasting Burnings* and to sit in glory and Everlasting Power, as with those who have gone before [us], who sit enthroned [in the Heavens]. And God in the Latter Days [is going to reveal all these things, yea even those things which have been kept hid from before the foundation of the world].

I want you to know the first principle of this law. [And] while God[s name] is being proclaimed [by the ignorant; and] while certain [misled] individuals [who] are proclaiming His name, [say that I am fallen] — I want you to know [that I am not fallen, and] that He [i.e. God] is not trifling with you nor me [by sending dark revelations].

[For those who have lost loved ones, these things about which I have been speaking are the] first principles of consolation. How consoling to the mourner when they are called to part with a husband, wife, father, mother, daughter, child, a dear friend, [or] relative — to know that although they lay down this earthly tabernacle [and that it] shall be dissolved [in the grave, yet] their very being [both body and spirit] shall rise {again} [in the resurrection] to dwell in Everlasting Burnings [and] Immortal Glory, [never] to sorrow, die, nor suffer more. Not only that, [but] to contemplate the saying [of Paul when he said] that "they shall be *Heirs of God and* ***Joint Heirs with Jesus Christ.***" What is it? [It is] to inherit the same Power, Glory and Exaltation, until you arrive at the station of a god and ascend the throne of Eternal Power {the} same as those who have gone before.

What did Jesus do? [What did he say he did?] "Why I do the same things that I saw my Father do when worlds came rolling into existence. I saw my Father work out His Kingdom with fear and trembling and I must do the same; and when I get my Kingdom work[ed out] I will give {it} to the Father, so that He obtains Kingdom rolling [forth] upon Kingdom. [This] will exalt {Him} [and] add to His glory by the addition of subjects to His ***Family or Kingdom,*** [for] God is glorified in [the] Salvation [and] Exaltation of {all} His creations and etc. *[The Father] will [then] take a higher Exaltation and I will take His place,* and [thus I] am also exalted" — *so that Jesus treads in his [Father's] tracks* ***to inherit what God did before****. <This is the way we become heirs of God and joint heirs [with] Jesus*, etc.> It is plain beyond comprehension. [Through a knowledge of these principles our] comprehension [of heavenly things begins to open up] and thus you [begin to] learn [about the character of God. They] are some of the *first principles of the Gospel* about which so much hath been [said by my enemies].

When you climb a ladder you must begin at the bottom run[g] {and ascend step by step until you arrive at the top; and so it is with the principles

of the Gospel}. You have got to find the beginning of this history and go on [learning principle upon principle] until you have learned the last principle of the gospel. [But it] will be a great while before you learn the last [principles], for it is a great thing to learn Salvation, [even] beyond the grave, and *it is not all to be comprehended in this world*. It will take a long time after the grave to understand the whole of {Salvation and Exaltation}.

THE PROPHET'S TRANSLATION OF HEBREW — THE HEAD GOD BROUGHT FOURTH THE GODS —

I suppose that I am not allowed to go into an investigation of anything that is not in the Bible. If I should say anything but what is contained in the Bible I think the cry of treason would be heard. There [are] so many learned and wise men here who would [like to] put me to death for treason! {So} I shall turn [into a] commentator [for] today. I shall go to the old [Hebrew] Bible — to the very first Hebrew word in the Bible — **b^{e}-reishit** — [and continue on from there and] make a comment[ary] on the first sentence of the history of creation.

[The first sentence in the Hebrew reads: "b^{e}-eshit bara Elohim et-ha-shamayim w^{e}-et-ha-arets". The first words in the King James translation are] *"In the beginning"*. [These words are translated from the Hebrew word] ***"bereishit"*** [i.e. B^{e}-reishit — pronounced "ray-sheeth"]. {I} want to analyze the word "**be**" [or the letter "baith" or "bet", which forms the first part of this word. It means] "in", "by" and "through" and everything else, [for it has many meanings].

[Another word coming out of berosheit is] "**rosh**" _____ [which means] the head. "**sheit**" [is the last word coming out of "**berosheit**" — It means to bring forth. But what about the word "**be**" or "**baith**"] — where did it come from? When the inspired man [originally] wrote [the creation] he did not put the first part [of the word berosheit, or] the "be" [or "baith"] there. But [it was added] to it [later by] a man — an old Jew without any authority put it there. {He} thought it too bad [for the Bible] to begin [by] talk[ing] about the Head [God]. [And so he] added the word "**baith**" [or **"be"** and dropped the "**sh**" for "**sheit**" which is the last letter in "**rosh**" and first letter in "**sheit**" and thus joined into one word what were originally the first two words of the creation]. In the first [place] it read [as follows]: "The Head one of the gods brought forth the gods" — [this] is the true meaning of the word [**rosheit**]. **Rosh sheit** signifies to *bring forth the eloheim* [or the gods].

If you do not believe it, you do not believe the learned man of God — learned men [with all their education] cannot learn any more than what I have told you — no man can tell you more than I do [now]. Thus, ***the Head God*** *brought forth the gods in the* ***Grand Council***.

I want to simplify it — I will transpose it in[to] the English language. Oh ye lawyers — ye learned Doctors {and ye Priests} who have persecuted me — I want to let you know that *the Holy Ghost knows something as well as you do*. The Head one [of the] god{s} called together the gods and set [with them] in the *Grand Council* to bring forth the world. The *Grand Councilors* set at the head in yonder heavens and contemplated the creation of the worlds that were created at that time.

A Mistranslation in the King James Version — Men Bind Us Up With Chairs —

When I say Doctor and Lawyer, I mean the Doctors and Lawyers of the scriptures. I have done so hither[to] {without explanation} to let the lawyers flutter and [to] let everybody laugh at them. Some learned Doctor might take a notion to say [that] "the scriptures say thus and so and so and we must believe the scriptures and [they] are not to be altered" but I am going to show you [an] example of an error {in them}. I will show you a text out of an old book [that] I have [which] contains the New Testament in four languages — the Latin, Greek, Hebrew and German. I have been reading the German, {and} I find it to be the most correct {translation} that I have found. It corresponds the nearest to the revelations that I have received, {and which God has} given {to me for} the last 14 years. [Some of] the German [people are] here — What does this text say? It tells about Jakobus the son of Zebedee — [Jakobus] means Jacob the son of Zebedee. In the English Bible, the New Testament says "James the son of Zebedee", but this [translation (i.e. the German)] says Jacob [the] son of Zebedee. Now if Jacob had the Keys you might talk about James through all Eternity and never get the Keys. [It is] in the 21st verse of [the] 4th chapter [of] Matthew, [in the German, Latin, Hebrew and the original Greek] where it gives the testimony that it is the word Jacob instead of James.

The Doctors say ([and] I mean [the] Doctors of Law [and the Scriptures] not of physic) — [they say] if you say anything not according to the Bible we will cry treason. But *if we are not led by Revelation [how are we to know the Truth*, for the Bible has not come down to us in perfect purity.] And how can we escape the damnation of Hell unless God be with us {and} [unless He] reveal[s] to us [what is right. When] men [deny revelation from God, and refuse to believe anything but what is contained in the Bible, they] ***bind us [up] with chains.***

[The] Latin says that [it is] Jacobus [which] means Jacob. [The] Hebrew says Ya'aqob [which] means Jacob. [The] Greek says Iakobus [which means] Jacob, [and the] German says [Jakobus, which means] Jacob. Here we have the Testimony of four {against one}. I have the oldest book in the world,

and [I have] got the Holy Ghost in [my] heart. I thank God {that} I have got this old book, but I thank Him more for the Gift of the Holy Ghost. I have all the four testimonies [in my favor]. Come here ye learned men and read [it for yourselves] if you can.

THE HEAD FATHER OF THE GODS
— THE KIND OF BEING GOD IS —

I should not have introduced this testimony [or] brought up this word, were it not to show that I am right [and] to back up the word "**rosh**" — *the Head **Father** of the gods*. In the beginning the Head [one] of the gods called a council of the gods — {and} the gods came together and concocted a scheme to create this world, and the inhabitants [thereof].

When we begin to learn in this way, we begin to find out [and] to understand the character [of] the only true God [and] what kind [of] a being we have got to worship. Having an knowledge of God we know how to approach Him and {how to} ask, and He will answer [us]. When we begin to know how to come to Him, He begins to come to us. When we are ready to come to Him, He is ready to receive us [and] to unfold the heavens to us and [to] tell us all about it, [even] before our prayers get to His ears.

CREATION EX NIHILO
— VERSUS —
THE CONSERVATION OF MATTER

Another thing — I [want to] ask all the learned men who hear me, why [it is that] the learned men [and] Doctors who are preaching Salvation say that God created the Heavens and the Earth out of nothing? They account it blasphemy to contradict the idea, [and if] you tell them that God made the world out of something, they will call you a fool. [When] you ask them why [they believe as they do] they [respond by] say[ing]: "Don't the Bible say [God] created the world", and they infer {from the word create} that [the world] must be {made} out of nothing. <But *there was never yet anything made [out] of nothing.* Shame on such logic!>

[Now] the word **"create"** came from the Hebrew word "**Bara**" — [and it] don't mean so — and the reason [these Doctors think as they do] is that they are unlearned {in the things of God and have not the Gift of the Holy Ghost}. But I am learned and I know more than all the world put together — the Holy Ghost does anyhow, and if the Holy Ghost in me com[prehends] more than all the world, I will associate myself with it.

What does "**Bara**" mean? It means to organize from Element [in] Chaos, or Elements [in a state of Chaos. As it is employed in the creation] it means to organize the world out of chaotic matter, [the] same as you would use

[materials] to organize [or] build a ship. Hence we infer that God Himself had materials to organize the world. <The words in the Hebrew is thus — when the Gods counciled together, they went to work and rolled this Earth in[to] existence [from out of matter in chaos]. This is the theme of the beginning.> The world [was] organize[d] from out of chaos — chaotic matter, which is Element, and in which dwells all the glory. *[The] Elements had an existence from the time [God] had — **nothing can destroy [them]**.* The pure principles of element are principles that never can be destroyed — they may be organized and reorganized — but not destroyed. *They {had} no beginning {and} never can have an ending, [for] **they coexist eternally [with God]**!*

Eternal Man
— Intelligence the Essence of God —

I have another subject to dwell {up}on which is calculated to exalt man — it is associated with the [character and being of God and the other] subject in question — the resurrection. It is impossible for me to say much [about these things] — {I shall} [only be able] to touch upon them, for time will not permit me to say all [that I would like] — so I must [now progress on in my discourse and] come to the [other subjects].

I wish to speak of the resurrection of the dead — [and also] another [related] subject — {namely} ***the Soul — the Mind of Man — the immortal Spirit*** — where did it come from? The learned Doctors of divinity [and] all man[kind besides] say {that} God created it in the beginning, ***but it is not so***. [The world] never [has comprehended] the character of man. The very idea lessens man in my estimation — I don't believe the doctrine — I know better. Hear it all ye ends of the world, ***for God has told me so***, [and] if you don't believe it, it won't make the *Truth* without effect. [I will] make a man appear a fool before he gets through if he don't believe it. I am going to tell of things more noble.

We say that *God Himself is **a Self-Existing Being***. Who told you so? *It is correct enough*, but how did it get into your heads? Who told you that man did not exist in like manner [and] upon the same principle? {Man does exist upon the same principles.} <How came Spirits [into existence]? Why, *they are and were Self-Existing as all Eternity* and *our Spirits are **as Eternal as the very God is Himself***. And we chose to come on this Earth to take unto ourselves tabernacles by permission of our Father, that we might be Exalted, Equal with God Himself.>

The [King James Version of the] Bible says that ["God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Many have supposed from this] {that God created the spirit of man} [at birth, but it] don't say so in the old Hebrew.

How does it read in the Hebrew? [It says] that God made man out of the [dust of the] earth and put into him his spirit and then it became a living body. [In other words] God made a tabernacle and put into it Adam's spirit ***which was created before*** [the foundations of the Earth were laid, just as it says in the first chapter of Genesis (26–27) for all things were created spiritually before they were naturally upon the face of the earth. The spirit was first begotten in Heaven] and so became [of an Intelligence] a living [personage of] spirit, [or] a Human soul. [Nevertheless, as I have said], ***the mind of man*** — [that is] ***the intelligent part*** [of] the mind of man *is as* ***immortal as God Himself,*** [for] *man [has] existed in* ***spirit*** *and* ***mind coequal*** *[or]* ***{co-eternal} with God Himself****.*

I know that my testimony is true. Hence while I talk to these mourners, what have they lost? You who mourn the loss of friends are only separated for a small moment from their spirits. The[ir] spirit is separated [from us] for a little time — they are only separated from their bodies for a short season, but ***their spirits coexisted coequal*** *[or]* ***{co-eternal} with God***, and they now exist in a place where they hold converse when they are together with one another, [just] the same as we do on the earth. Does not this give you satisfaction!

I want to reason more on the spirit of man, for I am dwelling on the body of man — on the subject of the dead [and] on the ***immutability*** *of the spirit of man*. Is it logic{al} to say {that} the spirit of man had a beginning and yet [that it will] ha[ve] no end — [or] that a spirit is immortal and yet {that it can} have a beginning. [No, it is not], because *if a spirit [did] have a beginning, it will have an end*. [That is] good logic. [The truth of the matter is, *the spirit of man] does not have a beginning — [n]or [will it ever have an] end*. I take my ring from my finger and liken it unto *the mind of man* — ***the immortal Spirit***, *because it has no beginning or end*. [But] suppose you cut it in two — as the D[evil] lives, there would be a beginning and [an] end. So [it is] with {the Spirit of} man — *if it had a beginning it will have [an] end*. All the fools and learned and wise men from the beginning of creation who say that man had a beginning — [if their arguments are correct, it only] proves that he must have an end. And if that doctrine is true, then the ***doctrine of annihilation*** would be true. But if I am right, I might with boldness proclaim from the housetop, that *God never did have power to create the spirit of man at all.* ***God Himself could not create Himself.*** *Intelligence is Eternal* and exists upon a *Self-Existent Principle* — it is ***a spirit*** from age to age and ***t****here is no creation about it. The first principles of man are* ***Self-Exist[ent] with God.***

—THE GENESIS OF THE GODS —

All the minds and spirits that God [has] ever sent into this world *are susceptible of improvement* [and] *enlargement*.. The relationship we have with

God places us in a situation to advance in knowledge [for] God has power to institute laws to instruct the weaker intelligences. That God Himself, finds Himself in the midst of Spirit{s} and glory [and being] {more intelligent} He was greater [and had power over other spirits, for knowledge is power]. And because He was greater, He saw proper to ***institute laws*** for [the benefit of] those who were in [a] *less[er state of] intelligence*, whereby the rest [of the spirits] could have a privilege to advance like Himself — that they might have one glory [added] upon another [and] be exalted with Himself in all that knowledge, power and glory. And *so [He] took [it] in hand* ***to save the world of spirits.***

This is good doctrine — it tastes good! You say honey is sweet and so do I. I can also taste the principles [and] spirit of *Eternal Life* [and] so can you. I know that when I tell you of these things that were given to me by Inspiration of the Holy Spirit [and] by the Revelations of Jesus Christ — I know [that] you taste it, and I know {that} you believe it. You are bound to receive it as sweet, and I rejoice more and more.

— All Revelation Given in View of Eternity —

{I} want to talk more of the relation of man to God [and by so doing] I will open your eyes in relation to your dead. All things whatsoever that God {in} His infinite reason [and] {wisdom} has seen fit [and] proper to reveal to us while we are dwelling [here] in mortality, are revealed to us in the abstract and independent of affinity of this mortal tabernacle. [In other words, all things that God reveals] in relation to us, in our mortal state [and] in regard to our mortal bodies, are revealed to us precisely the same as though we were destitute of bodies, [or] as though we had no bodies at all.

[God] reveals His commandments to our spirits for the[ir] Exaltation, and those revelations which will save our dead [ancestors and friends] must of necessity save our spirits [also]; and what will save our spirits will save our bodies, hence our bodies being connected with them. Our tabernacles [are created as a temple] for our spirits and God reveals [His revelations] to us in view of no eternal dissolution of the body.

— Vicarious Work for the Dead —

Hence comes the responsibility — the awful responsibility that rests upon us in relation to our dead — for all the spirits who have not obeyed the Gospel in the flesh must either obey the gospel [and] be baptized, or they must be damned. Solemn thought! Dreadful thought! Is there nothing to be done for those who have gone before us without obeying [the Gospel]? Is there no preparation — no Salvation for our fathers and friends who have died and not obeyed the decrees of God [and] the Son of Man? Would to

God that I had forty days and nights to talk [and] to tell you all — I would let you know that I am not a fallen prophet!

What kind of characters [or] beings are those who can be saved? What promises are made [regarding the dead, and] what can be said [for the consolation of those who mourn the loss of friends and loved ones who are] in the grave? [To begin with] God dwells in eternity, and He does not view things as we do. Although their bodies are decaying [and] moldering in[to] dust in the grave, [still] we are looked upon by God as though we were in Eternity [and] when His commandments touch us it is in view of Eternity.

The greatest responsibility that God has laid upon us in this world ***is to seek after our dead***. The Apostle Paul says [that] "they without us cannot be made perfect". Now I am speaking of them [and I say they] cannot be made perfect without us. I say to you Paul, [I will] meet [you] half way — you cannot be [made] perfect without us [and we cannot be made perfect without you]. Those that are gone before [us], and those who come after [us], must be made perfect [in one, as] it is necessary that those who come after us should have Salvation in common with us. And thus hath God laid this [responsibility] upon the eves (sic) of the world and has made it obligatory to man [to do the work for their dead]. Hence the saying of Elijah [when he appeared to us in the Kirtland Temple, declaring himself as possessing the Keys "to turn the heart of the fathers to the children and the heart of the children to their fathers". This visitation was in fulfillment to prophecy, for in Malachi] God said He shall send "Elijah {the prophet before the coming of the great and dreadful day of the LORD}:

> [And] {he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse.} (Malachi 4:5–6)

SALVATION FOR THE DEAD
— THE UNPARDONABLE SIN —

I have a declaration to make, [namely that] *God made provisions before the world was for [the salvation] of every creature*. [I] speak in relation to the provisions which God hath made to suit the conditions of man [here on Earth. It is for the purpose of fulfilling these provisions that God has sent Elijah to us, that we might receive the Sealing Powers of the Priesthood], for it is necessary that the Seal[ing Key]s are in our hands to seal our children and our dead for the *Fulness of the Dispensation of Times*, [which] Dispensation [is] to meet the promises made by Jesus Christ *from before the foundation of the world for the salvation of man*.

What hath Jesus said? *All sins and all blasphemies — every transgression that man may be guilty of*, [whether committed] in this world or [in the] world to come, ***shall be forgiven***, *except one*, [and that is] *the Sin against the Holy Ghost*.

[Thus we see], there is a provision [for] Salvation for him, either in this world or in the world of spirit[s which is] to come. Hence God hath made a provision that every spirit in the Eternal World can be ferreted out and saved, unless he has committed the Unpardonable Sin, which [sin] cannot be remitted to him, whether in this world or in the world of spirits. God has wrought out a salvation for all men, unless they have committed a certain sin, and the spirits of our friends [and loved ones] should be searched out and saved. Every man who has got a friend in the Eternal world — you can save him, unless he has committed the Unpardonable Sin. And so you can see how far you can be *a Savior [to the dead].*

<But those who die without [living in] obedience [to] the Gospel while having [the] privilege here [of receiving it] will have to [be] subject to the law they are [willing to abide] under [while living here in mortality]. But those who have not had this privilege will have [the opportunity] in the Prison of Spirits. For so long as they have not [had] the privilege, they cannot be condemned. Therefore, they must come under condemnation by this wise, etc. For they will be as [though] they were in torment of fire and brimstone until the Fullness of Times, for they know not what will be their doom.> <The word "Hell" signifies "Prison of Spirits". This is the signification of Hell. Their torment will be as with fire and Brimstone and all those that are not adopted into the Kingdom by Baptism are in some degree punished according to their works. For their conscience[s] are gnawing [at] them because they know not what will become of them, till some one in the flesh Proximates for them and pays the uttermost farthing for them, that they may live in the Spirit according to what men do for them in the flesh. Or else, why are we baptized for the dead, if the dead rise not at all, for if we are planted together in the likeness of his death and burial then shall we rise again in the likeness of his resurrection and [being] buried in Baptism, [or being] put under the water in the liquid grave [on behalf of the dead], and thus [through this means] do we become *Saviours on Mount Zion*.>

There is nothing [that a man can do, and no sin] that a man can commit [after death for which he cannot be forgiven]. A man cannot commit the Unpardonable Sin after the dissolution of the body. [Hence] if he has not committed the Unpardonable Sin, he cannot be damned through all eternity and there is a way possible for his escape. In a little time [he can be forgiven of his sins]. He is not part[icul]arly damned [forever].

Knowledge Saves a Man
— Salvation Only Through Obedience to Christ —
The Unpardonable Sin

If a man has knowledge he can be saved — ***Knowledge saves a man*** and in the world of spirits *a man cannot be exalted but by knowledge*. [But] *those that are without wisdom [**are damned*** and must remain so] until they get exalted

[through] wisdom. [Their] own mind damns [them]. I have no fear of hell fire — that don't exist. No man can commit the unpardonable sin, until he receives the Holy Ghost. [There is] no way for a man to come to understanding, but [to] give his assent to [obey] the commandments. All will suffer [in damnation] until they obey Christ himself. *So long as a man will not give heed to the commandments,* ***he must abide without salvation***. A sinner has his own mind, and is his own torment{or}, [and] condemner for the G[uilt of his own sins] will damn [him] by mortification. Hence the saying, they shall go into the lake that burns as with fire and brimstone, [for] so is the torment of a man [in damnation]. The torment [and] disappointment of the mind of man is as exquisite as a lake burning with fire and brimstone.

I know the scriptures — I understand them — I said *no man can commit the Unpardonable Sin after the dissolution of the body!* Why? [Because] the Unpardonable Sin [is to willfully shed innocent blood and] they must do it in this world. Hence the salvation of Jesus Christ was wrought out for all men to triumph over the Devil — for if it did not catch him in one place, it would {in} another. [Nevertheless, man] will suffer [damnation] in the eternal world until he will [consent to] be exalted [by obedience to the Gospel].

THE DEVIL'S PLAN
— THE GRAND COUNCIL CHOSE JESUS —
REBELLION IN HEAVEN

<Now concerning Spirits — first of all, or in the beginning ***the Great Eloheim*** *(in the Hebrew meaning* ***the God of all Gods*** [D&C 121:32]*)* called a *Grand Council* and they counciled together to form this planet on which we are now, or do dwell at present. They spake and Earth from chaos sprang, by their workmanship . . . and they spake concerning the redemption of this world and formed limited circumstances concerning the redemption.

Jesus Christ *being the greater light,* or [being] of ***more intelligence*** — for he *loved righteousness* and *hated iniquity* [Psa 45:7] — [and] being the Elder Brother>, he stood up [in the Grand Council and] <presented himself> for a savior <to come [down] and redeem this world, as it was his right by inheritance.>

[Now concerning the] work of the Devil — the plan the Devil laid [before the Council] to save the world [would have denied us our agency]. The contention in Heaven was that Jesus said [that all should be free to choose, and that consequently] there would be certain souls [or] men that would be condemned [or that] would not be saved; [but] the Devil said [that by force] he could save them all.

[Jesus] <stated [that] he could save all those who did not sin against the Holy Ghost, [if] they would obey the code of Laws that was given. But . . . all who would sin against the Holy Ghost should have no forgiveness, neither

in this world, nor in the world to come.> <But Satan or Lucifer> even the Devil, <being the next heir and [having] had allotted to him great power and authority — even [the] Prince of the Air — he spoke immediately and boasted of himself, saying [here am I] send me — I am a Savior and can save all — even those who sin against the Holy Ghost.>

[Inasmuch] as the Grand Council gave in for Jesus Christ, <he [Satan] accused his brethren and was immediately hurled from the Council for striving to break the law — and there was a warfare with Satan and the Gods, and they hurled Satan out of his place and all them that would not keep the law of the Council. But he [i.e. Satan] himself being one of the Council would not keep his or their first Estate, for he was one of the Sons of Perdition and consequently all the Sons of Perdition became devils, etc.>

[Thus Satan] rose up in rebellion against God and was cast down. So the Devil fell and all who put up their heads for him, [and the] lot fell on Jesus [to be our Saviour, and he] will save all except the Sons of Perdition.

The Sin Against The Holy Ghost — When a Man Becomes an Enemy to God —

All sin shall be forgiven except the sin against the Holy Ghost. After a man has [done this] there is no repentance for him. <For they ha[ve] strove against light and knowledge after they ha[ve] tasted of the good things of the world to come. [Therefore] they should not have any pardon in the world to come, because they had a knowledge of th[at] world and were not willing to abide the law [thereof]. Therefore they can have no forgiveness there, but must be most miserable, and never be renewed again. [This is what the] 6th chapter of Hebrews> [refers to where it says]:

[it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.] (Heb. 6:4–8)

What must a man do to commit the unpardonable sin? They must receive the Holy Ghost, have the heavens opened unto them, and know God, and then sin against Him — he has got to say that the Sun does not shine while he sees it — he has got to deny Jesus Christ when the heavens are open to him — and [he has] got to deny the Plan of Salvation and [Exaltation] with his eyes open {to the truth of it}.

From that time [foreword they begin to be enemies [to the work of God and His laws]. Hence, like many of the apostates, of the Church of Jesus Christ of Latter-day Saints, they go too far, [and then] the spirit leaves them, hence they seek to kill me. When a man begins to be an enemy {to this work}, he hunts [me] — they thirst for my blood — they never cease to try to hurt me, for they have got the same spirit the Devil had [and] that [certain Jews] had [when they] crucified the Lord of Life. [This is] the same spirit that [leads one to] sin against the Holy Ghost. You cannot save them — you cannot renew them to repentance — they make open war like the Devil {and} awful is the consequence.

The Prophet Pleads With Wavering Saints — The Man That Tells You The Words Of Life —

I advise all to be careful what you do, lest you be deceived. Stay all that hear! Do not give way [to a spirit of bloodshed]! You may find that someone has laid a snare for you. Be cautious! Await! Don't make any hasty moves. You [still] may be saved! If a spirit of Bitterness is in you, don't be in haste. You may by and by find out that you have been deceived.

When you find a spirit [that] wants bloodshed [and] murder [the] same is not of God, but is of the Devil.

Say you, "that man is a sinner." Well, if he repents, he shall be forgiven.

[Jesus said:

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, either in this world, neither in the world to come. *Either make the tree good, **and his fruit good**; or else make the tree corrupt, and his fruit corrupt: **for the tree is known by his fruit**.*

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. *A good man out of the good treasure of the heart **bringeth forth good things**:* and an evil man out of the evil treasure [of his heart] bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (Matt. 12:31–37; see also Luke 6:45)

[I will apply Jesus' words to both myself and my enemies, who speak against me, and leave each of you to judge the matter for yourselves. Judge ye between my works and the fruit of my life and those of my enemies who have apostatized from this Church. I declare to you that] *out of the abundance of the heart [of] man [his mouth] speaks! The man that tells you the **Words of Life** is the man that can save you! [**The**] **best man brings forth the best works!***

I warn you against all evil characters who sin against the Holy Ghost, for there is no redemption for them in this world nor in the world to come.

I can enter into the mysteries — I can enter largely into the Eternal worlds — I could go back and trace every subject of interest concerning the relationship of man to God — if I had the time.

Many Mansions In My Father's Kingdom
— Different Resurrections —

Jesus said, "In my Father's [house] there are many mansions." (John 14:2–3) ["House" here should have been translated "Kingdom", hence], "there are many mansions <or departments> in my Father's Kingdom" [which are] <suitable for every condition [of man, for] Jesus said he would go to prepare a place, that where I am ye may also come. For we are to go *from glory to glory* and as one is raised, *the next may be raised to his place* or sphere and so take their Exaltation through a regular channel. And *when we get to where Jesus is, **he will be as far ahead of us** in Exaltation as when we started*.>

[Paul taught that there are different glories to which we would be resurrected, hence, different resurrections. In the book of Corinthians, he states]:

Awake to righteousness, and sin not; *for some **have not the knowledge of God:*** I Speak This To Your Shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest; thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.] There is one glory of the Sun, and another glory of the moon, and another glory of the stars: {for *one star differeth from another star in glory. So also is the resurrection of the dead.*} (1 Corinthians 15:34–42)

<Thus as one Star differs from another, so [also] does one glory differ from another, and our [resurrected] bodies are in like fashion [different, one from another, just] as God or Jesus likewise, etc.>

Consolation for the Dead
— The Reward of the Faithful —
Progression Between Kingdoms
— A Promise of Exaltation to Elder King Follett —

What have we to console us in relation to our dead? We have the reason to have the greatest hope and consolation in relation to our dead of any

people on Earth, for we have aided them in [receiving] the first principles [of the Gospel]. We have seen them walk worthy on Earth in the midst [of great tribulation] and [finally to] sink asleep in the arms of Jesus. And those who have died in the faith are now in the Celestial Kingdom of God. They have gone to await the resurrection of the dead, to go to the Celestial Glory, and hence is the glory of the Sun.

You mourners have occasion to rejoice, for your friend [and] husband has gone to wait "until the redemption [of the purchased possession". This is] the perfection of the reunion [between body and spirit, all of which will be brought to pass in] the resurrection of your friend in [eternal] felicity. [This is the choice blessing in store for Brother Follett], while [the] wicked who die will have to wait myriads of years before they can receive the like blessings. Your expectations and hope[s] are far above what man can conceive [and] for [what reason?] Why [it is because] God has revealed to us [the knowledge of heavenly things].

I am authorized to say to you my friends by the authority of the Holy Ghost [and] in the name of the Lord, that you have no occasion to fear, for he [i.e. King Follett] is gone to the Home of the Just. Don't mourn — don't weep — I know it by the testimony of the Holy Ghost that is within me.

Rejoice Oh Israel — you may wait for your friends to come forth to meet you in eternity, in the mourn of the Celestial world. Your friends shall triumph gloriously. Those Saints who have been murdered in the persecution shall triumph in the Celestial world, while their murders shall welter for years [and] dwell in torment until they pay the utmost farthing. [I will] leave this subject [for the present, with this thought, that the Lord will] bless those who have lost friends [and loved ones who were in the service of God.]

DEATH IN THE PROPHET'S FAMILY
— ETERNAL FELICITY IN THE RESURRECTION —

I [will] say for the benefit of strangers [that] I have a father, brothers, children [and] friends who are gone to eternity [in] the world of spirits. They are only absent [or] gone for a few moments. They are in the Spirit [world] — soon to meet me. The time will soon be gone — the trump [of the Archangel] will soon be blown — then shall we hail our mothers, fathers [and] friends and all [will be happy, and there will be] no fear of mobs, {persecutions, or malicious lawsuits and arrests}, and etc. but all [will be] one eternity of felicity.

— THE BABY RESURRECTION —

A question [is often asked] — shall mothers have their children in Eternity? Yes! Yes! Mothers, you shall have your children [in the resurrection], for they shall have it without price — for [the] debt [of] their redemption is paid. There is no damnation awaits them, for they are [innocent and dwell] in the

[world of] spirits [until the day of their redemption.] But as it falls [asleep], so it will rise [in the resurrection]. It[s body] will never grow {in the grave}, [hence] {when it rises} it will be in its precise form as it fell [asleep] in its mothers arms. As the child dies, so shall it rise from the dead, and be living in the [eternal] burning of God [where it will be capable of] possessing all the intelligence of a god. [Nevertheless, in stature] it shall be the child as it was before it died out of your arms.

Eternity is full of thrones upon which dwell thousands of children. Children dwell and exercise power [in the eternal world] reigning on thrones of glory. [They will receive] thrones upon thrones [and] Dominions upon Dominions, just as you [will if faithful. Yet] not one cubit [is] added to their stature. [Their bodies are] in the same form as they [were when they] laid them down.

— The Baptism of Water, Fire, and the Holy Ghost —

I will leave this subject here and make a few remarks upon Baptism. [To begin with, the] Baptism of Water without the Baptism of Fire and the Holy Ghost attending it [will not bring a man to Salvation — for both ordinances] are necessary [in order to fulfill the decrees of the Son of Man. Jesus told Nicodemus that] he must be born of Water and Spirit in order to get into the Kingdom of God. [This proves that the] Baptism of Water, Fire and [the] Holy Ghost are inseparably connected. [I have] found [that] the text in the German Bible bears me out — [the testimony is there] to prove what I have taught — [it is just the] same as the revelations which I have given about baptism for the [past] fourteen years. I have the testimony to put in their teeth that my testimony has been true all the time. You will find it in the declaration of John the Baptist. I will read [it] from the German text. John says:

I baptise you with water, but when Jesus Christ comes, who has the Keys [of] Power he shall administer the baptism of fire and the Holy Ghost. (Luke 3:16; see also Matt 3:11; Mark 1:4, 8; John 1:26–27, 33)

[The sixth chapter of Hebrews teaches the same doctrine:

{Therefore not} leaving the principles of [the] doctrine of {Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of *the doctrine of} baptism[s] and {of laying on of hands*, and of resurrection of the dead, and of eternal judgment}. (JST, Heb 6:1–2)

G[reat] God! Now where is all the Sectarian world? And if this testimony is true they are all damned as clearly as any anathema ever was.

I know the [German] text is true. I call upon all {you Germans who know that it is true} to say aye. *(Shouts of Aye)*

Alexander Campbell — how are you going to save them with water {alone}, for John [the Baptist] said his baptism was good for nothing without the baptism of Jesus Christ.

[Paul in writing to the Ephesian Saints says that]:

{There is} one God, [and] Father [of all, one Lord] Jesus [Christ, one faith], one baptism, [one body, and one Spirit, even as ye are called in one] hope of our calling (Eph 4:3–6)

[Paul here teaches that] all three baptisms make one baptism — [this proves that they are inseparably connected].

[There are] many [who] talk of any baptism not being essential to Salvation, but this would lay the foundation for their damnation.

I have the Truth and I am at the defiance of the world to contradict [me].

I have preached [a little] Latin, Hebrew, Greek [and] German, and I have fulfilled all. I am not so big a fool as many have taken me for. The Germans know that I read the German correct.

The Prophet's Call to Repentance — Damned But Not Forever — The Unpardonable Sin

Hear it all ye ends of the Earth — [I] call upon all men, {all ye} Priests and all ye sinners to Repent! Repent [and] turn to God and obey the gospel, for your religion won't save you — and if [ye will] not, ye will be damned — but I do not say [for] how long.

There has been remarks made concerning all men being redeemed from Hell. But I say that those who Sin Against the Holy Ghost [or] commit the Unpardonable Sin cannot be forgiven in this world or in the world to come, but [they] are doomed to Gnolaum — [they] must dwell in Hell, worlds without end. They shall die the Second Death. As they concoct scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire and brimstone. Some shall rise [in Celestial Glory] to [dwell in] the Everlasting Burning of God, {for} God dwells in Everlasting Burnings — and some shall rise to the damnation of their own filthiness, {which is} [the] same as the lake of fire and brimstone.

I Have No Enmity Against Any Man — You Never Knew My Heart — No Man Knows My History — My Voice is Always for Peace —

I have intended my remarks to all — to rich and poor — bond and free — great and small. I have no enmity against any man. I love you all — [even those who have turned against me] — I am their best friend. If any persons

miss their mark, it is their own fault. If I reprove a man and he hate[s] me [for it] he is a fool, for I love all men, especially these my brethren and sisters — but I hate your deeds!

I rejoice in hearing the testimony of my aged friend [and Councilor, Brother Sidney Rigdon].

You don't know me — [you do not know who I am and] you never will. *You never knew my heart* — ***no man knows my history***. [I have not revealed who I am] — I cannot do it — I shall never undertake [it. If I did "you would call it blasphemy and there are men upon this stand who would want to take away my life"] — I don't blame you for not believing my history — if I had not experienced what I have, I should not have known [or] believed it myself.

I never did harm any man since I have been born in the world — *my voice is always for peace* — I cannot lay down until my work is finished — I never think evil, nor think anything to the harm of my fellow man — when I am called [forth] at the Trump {of the Archangel} and weighed in the balance, ***you will {all} know me then***.

I add no more —

God bless you [all]. Amen.

5:30 closed.

The choir sung an hymn at half past five O' Clock.

A New Amalgamated Text
Of
Joseph's Last Doctrinal Discourse

The Plurality of Gods

16 June 1844

[A new amalgamated text of] {a Sermon given by the Prophet} Joseph Smith [from] the Stand in a meeting in the Grove, East of the Temple, [at Nauvoo, Illinois, commencing at] 10 o'clock, [on] Sunday Morning, the 16th of June 1844. (Reported by Thomas Bullock, George Laub, and William Patterson McIntire, including the text of scriptures from the King James Version, which he read in his speech. The Bullock, Laub and McIntire reports of this speech have been published in ***The Words of Joseph Smith*** *<1980 Utah — Ehat & Cook> 378–383)*

Editors Note: *Bullock's report is by far the most complete, and it is the account which was used in the* ***History of the Church****. The existence of the Laub and McIntire accounts was not known at the time the* ***History*** *was compiled. Though the two new accounts are brief, yet they record parts which Bullock failed to write. Not only so, but they also mention some scriptures which the Prophet read during his speech, that Bullock did not record.*

No doubt there were other scriptures which the Prophet read from, that are not mentioned in any of the reports. For this reason, I have taken the liberty to add a few scriptures which the Prophet likely would have employed to argue his point.

Probably this meeting lasted about 2 hours — as the Prophet stated near the end of his speech, if it weren't for the rain, he would go on, producing one proof text after another, for 3 or 4 hours.

When you add in the passages of scripture which we know that the Prophet quoted, perhaps we have about half of the text of the Prophet's speech.

Prepared by Fred C. Collier, on 30 January 1984, on the Horseshoe Bend, Vernal, Utah. Words in brackets [] are added by the editor — words in braces { } were added in the ***History of the Church****. See HC Vol 6:473–479.*

[This was] General Joseph Smith's last public Discourse on Doctrine!
Prayer by Newell [K.] Whitney — [the] choir sang "Mortals Awake".

The Plurality of Gods

The Prophet commenced by reading Revelation 1st Chapter, 6th Verse:

> *And hath made us Kings and Priests unto God* ***and his Father****;*
> *to him be glory and dominion forever and ever. Amen.*

It is altogether correct in the translation. Now you know that of late some have sprung up and apostatized {from the Church}, and they declare that [the] Prophet believes in a plurality of Gods &c., [for he says "there are gods many and lords many" (1 Cor 8:5–6).] And "behold [this is] a very great secret", they cry, ["for it] {proves that he has fallen!"}

It has been my intention to take up this subject {and lay it clearly before the people and} show what my faith is in {relation to this} matter.

I have contemplated the saying of Jesus [when he said he must suffer many things, and be rejected of his generation], and as it was in the days of Noah, so shall it be at his 2nd coming, [they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.] {Luke 17:24–26}

[Even] if it rains, [(it was raining)] I'll preach [upon] the plurality of Gods.

I have selected this text [i.e. Rev 1:6] {for that express purpose} [as it bears out the doctrine which I have taught.] I wish to declare [that] I have always [believed in the plurality of Gods,] and in all congregations, when I have preached {on the subject of the} [Godhead,] it has [always] been [the doctrine of] the plurality of Gods — it has been preached {by the Elders for} 15 years!

I have always declared God to be a distinct personage — [that] Jesus Christ [is] a separate & distinct person[age] from God the Father, {and that} the Holy Ghost [is] a distinct personage, and {a} spirit, and these three constitute three distinct personages, and three [different] Gods. If this is in accordance with the New Testament — lo and behold we have three Gods anyhow, and they are plural {and who can contradict it}! Our text says:

And from Jesus Christ, who . . . washed us from our Sins in his own blood, and hath made us kings and priests UNTO GOD AND HIS FATHER. *(**Rev** 1:5–6)*

The Apost[le has] discovered, that there were Gods above [the Father of Christ. Our] God was the Father of our Lord Jesus Christ, [so of whom did John speak, when he alluded to the Father of God the Father!] (Luke 3:38; John 8:41, 54; Moses 6:8–22, 59)]. My object was to preach the scriptures — and [to] preach the doctrine {they contain}: there being a God above the Father of our Lord Jesus Christ.

I am bold to declare, [that] I have taught all the strong doctrines publicly, and [I] always [preach] stronger {doctrine in public than} I preach in private.

John was one of the men [who knew] and the apostle declare[d that] they were made "Kings and Priests unto God [**AND HIS FATHER**", and God is] the Father of our Lord Jesus Christ. [This passage proves that God the Father has a Father.] It reads just so {in the [book of the] Revelation} [of John]. Hence the doctrine of a plurality of Gods is as prominent in the Bible as any {other} doctrine. It is all over the face of the Bible. It stands [out] beyond the power of controversy — a wayfaring man, though a fool need not fail [to understand it].

GODS MANY AND LORDS MANY

Paul says "there are gods many and lords many" — (I want to set it [forth] in a plain [and] simple manner) — [Paul says "there are gods many and lords many" both in heaven and on earth, and then he explains]: "But to us there is but one God, [that is only one God] pertaining to us, [and he is the Father, from whom are all spirits . . . and the bodies of our flesh are also from . . . Him" (Acts 17:28–29; Luke 3:38), and He is the God that pertains to us.] . . . (1 Cor 8:5–6; Heb 12:9; James 1:17). [Paul can say this] but if Joe Smith says "there are gods many and lords many", they cry: "Away with him!! Crucify Him!!"

Mankind verily say that the scriptures {are} with them. Search the scriptures and [you will find that] they testify of things that [these] apostates [call] blasphemy. Paul if Joe Smith is a blasphemer — you are! I say "there are gods many and lords many, [both in heaven and on earth,] but to us [there is] only one [God], and we are to be in subjection to that one [God]!

No man can limit the bounds, or the eternal existence of eternal time. [I would ask the apostates, have you] beheld [in vision] the eternal world. [Well if you have not, I have. When I was a boy I saw the Father and the Son, and on the day that I saw them, I saw two Gods. By what authority are you] authorized to say that there is only [one] God? He makes himself a fool [for thinking this], and there is an end of his career {or progress} in knowledge! He cannot obtain all knowledge, for he has sealed up the gate to [it].

Some say I do not interpret [this] {scripture the} same as {they do}. They say it means the heathen god[s]. Paul says there are gods many [and lords many — and not just on Earth, but also in Heaven, and that] . . . makes a plurality

of gods anyhow {inspite of the whims of all men}.

[In any case,] without [their receiving] a revelation [from God], I am not going to [concede the knowledge of] the God of Heaven to them anyhow. [The heavens have been opened to me, and I know the Truth whereof I speak.] You know and I testify that Paul had no allusion to {the heathen gods} . . . I have it [direct] from God, and get over it if you can — [and] I [also] have a Witness of the Holy Ghost and a Testimony, that Paul had no allusion to the heathen gods in the text.

The Plurality of Gods in the Creation

[I have already demonstrated] twice [that the plurality of Gods is taught in the New Testament (i.e. Rev 1:6 & 1 Cor 8:5]. I will [now] show [it] by referring to the 1st [chapter of] Genesis, as [it reads] in the original Hebrew Bible.

["Eloheim" is] the first word [that speaks of God in the Bible, and it] shows a plurality of Gods — and I want the apostate{s} and learned men to come here and prove to the contrary {if they can}. An unlearned boy must give you a little Hebrew:

"Berosheit &c {***Berosheit baurau Eloheim ait aushamayeen vehau aurait****s,* rendered by the King James' translators}, "In the beginning {God created the heaven and the earth."}

In the beginning rosheit — the head {I want to analyze the word ***Berosheit***. ***Rosh***, the head; ***Sheit***, a grammatical termination. The ***Baith*** was not originally put there when the inspired man wrote it, but it has been since added by an old Jew. ***Baurau*** signifies to bring forth (***TPJS*** 348)}. It should read [that] {"In the beginning} the heads {of the Gods brought forth the Gods} [in order] to organize the Gods [in the Grand Council]," {or as others have translated it, "The head of the Gods called the Gods together."} [The root of the word] Eloheim [is] Eloi, [which means] "God" in the singular. [When you add the suffix] "heim" [to it, it] renders ["Eloi" in the plural as] "Gods". I want [to show] a little learning as well as other fools. [As Alexander] Pope [expressed it]:

> "{A little learning is a dangerous thing.}
> Drink deep, {or taste not the Pierian spring,
> There shallow draughts intoxicate the brain,
> And drinking largely sobers us up again."}

All the confusion {among translators} is for want of drinking {another} draught. In the original Hebrew it read: "In the beginning the head[s of the] Gods organized the heavens and the Earth". [(*NOTE: This is just as it is acted out in the Endowment, and as it reads in the Book of Abraham.*)] I defy all the learning in the world to refute me. "In the beginning the heads of the Gods organized the heaven and the Earth." Now the learned Priests [moan, and] the people rage, and the heathen imagine a Vain thing (Psalms 2:1; Acts 4:25). [They cannot stand the fire at all — because they are bound down by false traditions.] If we pursue the Hebrew further, it reads:

The Head one of the Gods said, let us make man in our image (Gen 1:26)

I once asked a learned Jew, "If the Hebrew language compels us to render all words ending in "heim" in the plural, why not render ***{Eloheim}*** [which is] the first [biblical reference to God, in the] plural? He replied, "It would ruin the Bible, [but] he acknowledged [that] I was right. I came here to investigate these things precisely as I believe it [to be taught in the Bible]. Hear and judge for yourself, and if you go away satisfied, well and good.

In the very beginning [of] {the Bible [it] shows} [that] there is a plurality of Gods, [and it is set forth in such plainness, that it is] beyond the power of refutation. It is a great subject I am dwelling on. The word Eloheim ought to be [translated] in the plural, all the way through [the creation. It ought to be translated as] "Gods" [It is just as it reads in the Book of Abraham:

And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth. (Abraham 4:1)]

[Again the Hebrew reads:]

"The Heads of the Gods appointed one God for us."

When you take a [correct] view of the subject, it sets one free to see all the beauty, holiness and perfection of the Gods. All I want, is to get the simple truth — [the] naked [truth], and the whole truth.

The Plurality of Gods — As Manifest in The Christian Godhead or Trinity — Jesus The Look Alike Twin of His Father

[Some] men say [that] there is [only] one God — [they actually believe that] the Father, {the} Son and the Holy Ghost are only one God. It is a strange God anyhow — three in one, and one in three — it is a curious thing anyhow!

The scripture[s] say, "I and my Father are one (John 10:30), and again that the Father, Son and Holy Ghost are One:

[there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one] (1st John 5:7)

[Actually this passage states very clearly that there are three separate Gods in the Godhead], but [the principal to be understood in passages like this, is that though they are separate Entities, yet even still] these three [Gods are United as One and] agree [as One] in the same thing.

[Again another passage states:

He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth [the express image of] him that sent me (John 12:44–45; Heb 1:3)

In this passage Christ is declared to be the look alike twin of his Father. Again in John 14 it states:

Philip saith unto him, Lord show us the Father . . . Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me hath seen [the express image of] the Father. (John 14:8–9)]

God [the Father] is a [separate and] distinct [personage] in [and] of Himself, and the Son also is a [separate and] distinct personage, but [notwithstanding he is separate, still the Son is the exact likeness, or] the [express] image of the Father. [This is what Paul taught, and it is the teaching throughout the New Testament — it is all over the face of the Bible.

The 45th Psalm shows that the Father and Son are two separate Gods:

Thy throne, O GOD, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: **THEREFORE GOD, THY GOD**, hath anointed thee with the oil of gladness above thy fellows. (Psalms 45:6–7)

This passage shows that the Father and Son are separate Gods, and hence the Plurality of Gods. The same thing is shown in Hebrews:]

[God, who . . . spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son . . . Who being THE ***Brightness of His Glory,*** and **THE EXPRESS IMAGE OF HIS PERSON (GEN 5:1–3**; D&C 107:43) . . . when he had by himself purged our sins, sat down on THE **RIGHT HAND** OF THE **MAJESTY ON HIGH**. Being made so much better than the angels, as he hath by inheritance obtained *a more excellent name than they (i.e. **The Son Yahweh**).* For unto which of the angels said he at any time, THOU ART MY SON, this day have I **BEGOTTEN THEE**? And again, ***I will be to him a Father,*** and **HE SHALL BE TO ME A SON**? And again, when he bringeth in ***the firstbegotten*** *into the world,* he saith, and let all the angels of God worship him. (See ***The Septuagint***, Deut. 32:43) And . . . . unto the Son he saith, thy throne, O God is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; **THEREFORE GOD, EVEN THY GOD**, hath anointed thee with the oil of gladness above thy fellows. (Hebrews 1:1–9; see also Col. 1:15; 2 Cor. 4:4; Phil. 2:6; John 5:19–21)

Again and again, these passages show that the Father and Son are two separate Beings, and hence the Plurality of Gods. It also shows that the Son is the look alike double of his Father, for he is said to be "the Express Image of his Father's person" — and hence two separate Gods.]

— THE UNION OF THE GODS —

[Again the separation of the Father and Son is clearly set forth in the prayer which Jesus made to his Father.] Did [not] the Saviour pray to the Father? [Yes, and this proves that they are separate Beings:]

[Father I pray not for the world, but I pray for those that thou hast given me; for *they are thine,* and ***all mine are thine,*** and *thine are mine;* and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, That They May Be One, **As We Are** . . . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that **They All May Be One**; *as thou, Father,* ***art in me, and I in thee****, that they also may be* **One in Us**: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; That They May Be One, ***even as*** **We Are One**: *I in them,* ***and thou in me,*** that They May Be **Made Perfect In One**. (John 17:9–11, 20–23)]

All are to be crammed into one God — [not just the Trinity, but all the Saints with them!] It would make the biggest God in all the world — He is a wonderful[ly] big God — he would be a giant.

I want to read the [Greek] text to you myself:

I am agreed with the Father and
the Father is agreed with me and **We Are Agreed As One**

The Greek shows that [it] should be "**Agreed**":

Father I pray for them that thou hast given me out of the world &c &c. [Holy Father, keep through thine own name those whom thou hast given me], *that they may be agreed,* [**As We Are**." Neither pray I for these alone, but for them also which shall believe on me through their word, *that they all may be* **Agreed** *as thou, Father, art in me,* ***and I in thee,*** That They also May Be **Agreed In Us,** that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; That They May Be Agreed, *even as* **We Are Agreed**: *I in them,* and ***thou in me,*** that **They May Be Made Perfect In Agreement** (John 17:9–11, 20–23)]

[The Savior is simply praying for his] Apostles and . . . Disciples, [that they] may all *agree in one,* or **be agreed** *in one principle, as thou Father and me* **Are Agreed** — [that they might] **be Of One Mind**, and all come to dwell **In the Unity** *of the faith* [Eph 4:13] and in all the Glory and Everlasting burnings of God (Isaiah 33:14). Then we shall "see as we are seen, [and know as we are known, and He will make us equal in power, and in might, and in dominion" (D&C 76:94–95)], and [we shall then] be as God — and He [will be] as [His] . . . God [or] . . . His Father. [Yet notwithstanding all this], everyone [will still] be . . . a different or separate person — and so are God and Jesus Christ and the Holy Ghost separate persons. But they all **Agree In One**, or [as one in] the self same thing.

The Eternal Intelligence or the Self Existence of Being

I want to reason [more on the subject of the Godhead]. I learned [this] . . . by translating the papyrus now in my house — I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. In order to do that said he, suppose we have two facts that supposes that another fact may exist — two men on the Earth — one wiser than the other, would show that another who is wiser than the wisest may exist:

as also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, **HAVE NO BEGINNING**; *they existed before,* ***they shall have no end,*** **THEY SHALL EXIST AFTER**, *for they are gnolaum,* **OR ETERNAL**. And the Lord said unto Abraham: these two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they . . . (Abr 3:18–19)

— GOD THE FATHER HAS A FATHER —

Intelligence exist[s] one above another [so] that there is no end to [them]. If Abraham reasoned thus, if Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that [**GOD THE FATHER OF OUR DIVINE FATHER**] **HAD A FATHER ALSO**. *Where was there ever* ***a son without a Father?*** Wherever did [a] tree or anything spring into existence **WITHOUT A PROGENITOR** — and *everything comes in this way.* Paul says that which is Earthly is in [the] likeness of that which is Heavenly (1 Cor 15:46–48; D&C 77:2). Hence, *if Jesus had a Father,* can we not believe that [**GOD THE FATHER OF JESUS CHRIST**] . . . **HAD A FATHER ALSO**! I despise the idea of being scared to death [at such a doctrine, for the Bible is full of it.] (Luke 3:38; Acts 17:28–29; Moses 6:8–22, 59)

— THE HOLY GHOST IS YET A SPIRITUAL BODY —

The Holy Ghost is yet a Spiritual body and [is] waiting to take to himself a [physical] body, as the Savior did, or as God [the Father] did, or [as] the Gods before them [did, when they] took bodies.

— JESUS DID ALL THINGS THAT HE SAW HIS FATHER DO —

I want you all to pay particular attention [to what] Jesus said: Jesus said that all things that he saw his Father do, he did:

[The Son can do nothing of himself, ***but what he seeth the Father do****: for what things soever he doeth,* ***these also doeth the Son likewise.*** For the Father loveth the Son, *and sheweth him* ***all things that himself doeth*** (John 5:19–36)

This passage states that "what things soever the Father doeth, these also doeth the Son". In adding to this, in John Chapter 10, Jesus states:

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . . Therefore doth my Father love me, *because I lay down my life,* **THAT I MIGHT TAKE IT AGAIN**. . . ***I have power to lay it down,*** and **I HAVE POWER TO TAKE IT AGAIN**. This commandment have I received of my Father. (John 10:15–18)]

[In these passages] the saviour says *the work that my father did,* ***do I also,*** and those are the works [that he saw his Father do] — *he took himself a body* ***and then laid down his life,*** that he might TAKE IT UP AGAIN, [just **THE SAME**

As His Father Had Done Before Him. This is what it states in 1st John chapter 3, that the Father laid down His life for us.]

Hereby perceive we the love of God, **Because He Laid Down His Life For Us** . . . . . and this is his commandment, *that we should believe* ***on the name of his Son*** **Jesus Christ**. (1st John 3:16, 23)]

[What this teaches is that **God the Father** ***"laid down his life for us," just the same as Jesus did!*** Not only so, but in all this, we are given to understand that God] the Father wrought precisely in the same way as His Father had done before [Him — which, in turn, was the same] as [His] Father had done before [Him. Christ] laid down his life and took it up [again, just the] **same as his Father had done before** [**him**]. He did as he was sent [to do], **to lay down his life and take it up again**, and [he] was then [given, or had] committed unto him, the Keys [of the Resurrection]. I know it is good reasoning.

— The Apostasy of Apostates —

I have reason to think that the Church is being purged — I saw Satan [and his angels] fall from heaven, and the way they ran was a caution. All these are wonders and marvelous in our eyes in these last days. So long as men are under the law of God they have no fears, they do not scare themselves.

I want to stick to my text — to show that when men open their lips [to slander me and break their covenants,] they do not injure me, but [they] injure themselves:

to the law and to the testimony: if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20)

— More on the Plurality of Gods —

The eighty second Psalm, first verse [reads as follows]:

God standeth in the congregation of the mighty; **He Judgeth Among The Gods** —

[This passage teaches the plurality of Gods. It also teaches that some of the gods are less than perfect. Again in verses 6 and 7 it states:

I have said, **Ye Are Gods***; and all of you are* **Children of the Most High**. But *ye shall* ***die like men,*** and *fall like one of the princes*. (Psalms 82:1, 6–7)

Once again, this shows a Plurality of Gods. Not only so, but it also shows that the gods can be mortal and die, just as Jesus and his Father once did. The doctrine I have taught can be found throughout the Bible.] They are poured all over the scriptures! When things that are {of} great {importance} are passed over {by} [men] without even a thought, [it shows that they are not inspired]. I want to see all [Truth], in all its bearings ***and hug it to my bosom***. I believe *all that God ever revealed* and I *never hear of a man being damned* ***for believing too much,*** **But They Are Damned For Unbelief** (Matt 13:58; Mark 16:14; Romans 11:20; Heb 3:12, 19).

[In John chapter 5 it states:

Therefore the Jews sought the more to kill him, because he . . . said . . . **THAT GOD WAS HIS FATHER**, *making himself* **EQUAL WITH GOD**. (John 5:18)]

They found fault with Jesus Christ because he said [that God was his Father, and that] he was the Son of God, [and thereby] made himself equal with God. [In like manner, today they find fault with me — and] they say like the apostates of old [that] I must be put down [or killed. (Matt 26:14–15; Mark 14:10–11; John 6:64–71; 13:2, 18, 26–27; 11:47; 19:12) And why so? It is so for the very same reason that they killed Jesus — because I have said that God has established me to be a god to this Church and Kingdom.

Remember what the Jews said to Jesus:

For a good work we stone thee not; but **FOR BLASPHEMY**; and *because that thou,* ***being a man,*** **MAKEST THYSELF GOD**. (John 10:33)

[This shows that the apostates have the same feeling towards me that the Jews did for Jesus.] What {did} Jesus say [in response to his critics]:

Is {it not} written in your law, "**I SAID, YE ARE GODS**"? (Psalms 82:6) {IF HE CALLED THEM GODS, **UNTO WHOM THE WORD OF GOD CAME**, and *the scripture cannot be broken*; say ye of him, whom the Father hath sanctified, and sent into the world, *thou blasphemest;* because I said, ***I am the Son of God?***} (John 10:34–36)

[In fact Jesus was their God. It was through Christ in the days of Moses] that [all Israel "did eat the same spiritual meat; And did all] drink [the same spiritual drink: for they {drank} of the {spiritual} Rock [that followed them: and that Rock was Christ." (1 Cor 10:1–4) We learn from this passage that Jesus was the God of Ancient Israel, for he was "the Angel Yahweh" that followed Israel in the cloud as they passed through the Red Sea.]

Of course he would take the honor to himself, [for not only was he the Son of God, but he was also the Christ. But let us stick to our text. What did Jesus say:

Is it not written in your law, "**I SAID, YE ARE GODS**"? (Psalms 82:6)] ***If he called them gods,*** **UNTO WHOM THE WORD OF GOD CAME**, and *the scripture cannot be broken;* say ye of him, whom the Father hath sanctified, and sent into the world, *thou blasphemies;* because I said, *I am the Son of God?* (John 10:24–36)]

[Not only does this passage teach the plurality of gods, but it also states that God condescended to call his Prophets gods, for God's Prophets constitute those "**UNTO WHOM THE WORD OF GOD CAME**". Jesus, whom did ye say were called gods — those "**UNTO WHOM THE WORD OF GOD CAME**". Now the apostates say that the word of God has come to me, for they profess a belief in the Book of Mormon and Doctrine and Covenants.]

Jesus if *"they were called gods* **UNTO WHOM THE WORD OF GOD {CAME}**" [and the scripture cannot be broken" — inasmuch as Thy Word has come to me],

why should it be thought incredible that I should say that I am the son of God, [and that I stand as god to this people]. Oh [ye] {poor blind} apostates, did ye never think of this before! These are the quotations that the apostates [need to answer] — take to the scriptures [oh ye apostates and see if you can!]

Apostates Say They Believe in the Doctrine and Covenants

They [all] swear that they believe [in] the Bible, and the Book of Mormon, and {The Doctrine and Covenants}, [but the moment you teach them the doctrine which they contain, they will shatter like glass (***TPJS*** 331)] and then [in return] you will get filth and slander and bogus makers plenty.

One of the {apostates who is now in the} Church prophesied that Joe Smith should never preach any more, and yet I am now preaching.

Go and read the Vision {in the [Doctrine and] Covenants} (D&C 76) [and you will find that it there teaches the doctrine of anointing Kings and Priests and the Plurality of Gods. It is] there {clearly illustrated} [that there is] Glory {upon} Glory. [It teaches that] there is [one glory of the] Sun, [another glory of the] Moon, [and another glory of the] Stars, [and as one Star differs from another Star in Glory], so [also] do [men] Differ in Glory [in the resurrection]. And every man who reigns [as a King and Priest in the Celestial Kingdom] is a God:

> They are they who are the Church of the Firstborn. They are they into whose hands the Father has given all things — They are they who are **Priests and Kings**, ***who have received of his fulness,*** *and of his glory;* And are **Priests of the Most High**, *after the order of Melchizedec,* which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, **They Are Gods, Even the Sons of God** — *Wherefore, all things are theirs,* whether life or death, or things present, or things to come, ***all are their****s and they are Christ's,* **and Christ is God's** (D&C 76:54–59).

[The apostates, by admitting a belief in] the text of the Doctrine and Covenants damn themselves. [But either way there is no difference, for the same doctrine can also be found in the Bible.]

Paul, what do you say [to all this]? They impeached Paul and all went and left him. Paul had seven churches, and [the apostates] drove him off from among them. And yet they cannot do it by me — I rejoice in that — [the Saints know that] my testimony is good!

Paul says "there is one glory of the Sun, [another glory of] the Moon, and [another glory of] the Stars, and as [one] Star differs [from another Star in glory,] so also is the resurrection of the dead." (1 Cor 15:40–42) [This proves that the doctrine of varying degrees of glory and Exaltation is in the Bible.]

The Faithful Shall Be Exalted as Gods, Even the Sons of God

[What did Jesus promise his disciples in the sermon on the mount? He promised them that "the meek" would "inherit the earth" — that the "pure in heart" would

"see God", and that the "peacemakers" would be called "the Children of God". (Matt 5:5–9) Now is this to be said by Jesus without its' being True!]

The scriptures say those who will obey the commandments shall be exalted far above principalities, thrones, dominions and angels (Rom 8:38–39; D&C 121:26–32; 132:13–14, 19) — and [they] are expressly declared to be "Heirs of God and Joint Heirs with Jesus Christ": all having "Eternal Power":

[For as many as are led by the Spirit of God, they are the **SONS OF GOD**. For ye have not received the spirit of bondage again to fear; but ye have received the ***Spirit of Adoption,*** whereby we cry, **ABBA, FATHER.** The Spirit itself beareth witness with our spirit, *that we are* ***the children of God:*** And if CHILDREN, then HEIRS; **Heirs of God**, and **JOINT-HEIRS WITH CHRIST**; *if so be that we suffer with him,* THAT WE MAY BE ALSO **GLORIFIED TOGETHER**. For I reckon that *the sufferings of this present time* ***are not worthy*** *to be compared with* **THE GLORY WHICH SHALL BE REVEALED IN US**. For the earnest expectation of the creature waiteth for the manifestation of ***the sons of God.*** For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered form *the bondage of corruption* into the **GLORIOUS LIBERTY** of **THE CHILDREN OF GOD**. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the **ADOPTION**, to wit, ***the redemption of our body.*** (Romans 8:14–23)]

[According to this then] we . . . also took bodies to lay them down, [that we might] take them up again [in the Glorified state of a Celestial Resurrection. Again consider the following:

Behold, what manner of love the Father hath bestowed upon us, *that we should be called* **THE SONS OF GOD**: therefore the world knoweth us not, **BECAUSE IT KNEW HIM NOT** [i.e. The world did not know the Father when he lived on Earth as Adam (Luke 10:22)]. Beloved, now are we **THE SONS OF GOD**, and it doth not yet appear what we shall be: but we know that, when he shall appear, **WE SHALL BE LIKE HIM**; for we shall see him as he is. And *every man that hath this hope in him* ***purifieth himself,*** **EVEN AS HE IS PURE**. (1 John 3:1–3; Matt 5:48; Gen 17:1; Lev. 11:44–45; 19:2; 20:7, 26; 21:6–8; Num 15:40; Deut 14:2, 21; 26:19; 28:9; Isa 4:3)]

The scriptures are a {mixture of} very strange doctrine, [especially] {to the Christian world, who are blindly led by the blind}.

THE PROPHET STANDS AS **GOD** TO THE PEOPLE —THE FULNESS OF THE PRIESTHOOD — KINGS AND PRIESTS AND A PERFECT LAW OF THEOCRACY

I have another scripture [to dwell upon.] Now says God when [he] visited Moses in the Bush. Moses was a stuttering sort of a boy like me. God said [unto Moses,] "Thou shalt be a god unto the Children of Israel, [and] God said "thou shalt be a god unto [thy brother] Aaron, and he shall be [to thee thy mouth, and] thy spokesman]:

[And *the Lord said* thou shalt speak unto . . . *Aaron*, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee, instead of a mouth, and thou shalt be *to him* **INSTEAD OF GOD**. (Exodus 4:16)

Again in Exodus Chapter 7 it states:

The Lord said unto Moses, See, I have made thee **A GOD TO PHARAOH**: and Aaron thy brother shall be *thy prophet.* (Exodus 7:1)]

[We see from this that it is just as Jesus said. Moses was a Prophet and "the **WORD OF GOD** *came to him",* and because of this, God established Moses to be a **GOD** to Pharaoh, and to all the House of Israel (Ex 4:16; 7:1). It is just as the Bible says, Moses stood as God to all those for whom he was given the word of God, and God Himself declared this to be so. So there can be no argument about it.]

[Now] I believe in these gods, that God reveals as gods, to be [the] "Sons of God" [just as the Bible says], and all can "cry Abba" [or] "Father". (Rom 8:15, 14; Job 38:7; John 1:12; 1 John 3:1–3;). [They are the] Sons of God, who [through obedience] exalt[ed] themselves to be Gods, even from before the foundation of the world (Abr 3:22–26; Jer 1:5; Job 1:6; 2:1; 38:7; Alma 13:2–5; John 9:2; D&C 93:21–23, 29), and [they] are all the [Gods, and] the only Gods [that] I have a reverence for.

[Now we have in the Church those who hold the "**FULNESS OF THE MELCHIZEDEK PRIESTHOOD**" (*TPJS* 322, 337, 308–309, 331), and "those holding the **FULNESS OF THE MELCHIZEDEK PRIESTHOOD** are **KINGS AND PRIESTS** unto the Most High God, [and they] hold . . . the **KEYS OF POWER** and **BLESSINGS** [for all those who are in their families]. In fact, that Priesthood is a **PERFECT LAW OF THEOCRACY**, and [those who hold this Priesthood] **STAND** . . . **AS GOD** ***to give laws to the people***" [who are in their families. And God has made me to be the Father and Patriarch over all Israel in these latter days.] (***TPJS*** 322) [And just as the Great Jehovah made Moses to be a god to Pharaoh, and to all the House of Israel, and Aaron to be his mouthpiece — just so, the Lord our God has called me to be His Prophet, and the word of God has come to me — and He has made me to be a **PATRIARCH**, **PRIEST** and **KING** and a **GOD** *Over all Israel,* and the **KINGDOM OF GOD** in these Latter Days — and the Elders are to be my mouthpiece, "and if you do not like it, you must lump it." (***TPJS*** 363)]

John said he was [made] a King [and Priest by Jesus Christ]:

Jesus Christ who hath [washed us from our sins in] his own blood [and hath] made us **KINGS AND PRIESTS** *to God [**and His Father**.]* (Revelation 1:6; see also Gen 14:18; Heb 7:1; Psa 110:4)

Oh thou [Son of] God who art King of Kings and Lord of Lords, (Rev 17:14; 19:16; Daniel 2:47) [these apostates declare] "we cannot believe thee."

[Here is another proof text from John:

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue, and people, and nation; *And hast made us unto our God* **KINGS** and **PRIESTS**: and we shall **REIGN ON THE EARTH** [DURING THE **MILLENNIUM**]. (Revelation 5:9–10)]

— THE OLD CATHOLIC CHURCH —

[The] Old Catholic Church is worth more than all [the apostate churches that have come out of her]. Here is a principle of logic that [most] men have no more sense [than to adopt]. I will illustrate [it with] an old apple tree. Here jumps off a branch and says, "I am the true tree and you are corrupt." If the whole tree is corrupt, how can any true thing come out of it. The character of the old [churches] have always been slandered by all the apostates since the world began. I testify again, as God [lives, He] never will acknowledge any apostate. Any man who will betray the Catholics, will betray you, [and if he will betray me, he will betray you]. All men are liars who say that they are of the true [church, when they have as their foundation an apostasy from a corrupt church.

It is the order of heavenly things that whenever the true church has turned into corruption and apostasy and lost the Priesthood, that] God [has] always sent a new dispensation into the world, [with revelation from the heavens to accompany its establishment.] (Matt 9:16–17; Mark 2:21–22; Luke 5:36–37) When men come out and build upon other men's foundation[s, the efficacy of their work cannot rise above the fountain from which they have sprung]. Did I build [up]on another man's foundation? [I have built upon no man's foundation] but my own. I have got ***all the truth*** [which the world possessed] and an **INDEPENDENT REVELATION** *in the Bargain,* and God will bear me off triumphant.

I will drop this subject [for the present]. I wish I could speak for three or four hours, [but] it is not expedient on account of the rain. I [could] still go on and show you proof [up]on proof. All the Bible is equal [in support of this doctrine], one part as [well] as another.

{"On account of the rain it was impossible for Thomas Bullock to report any more"}. (***History of the Church*** Vol 6: <16 June 1844> 479)

[**NOTE**: Eleven days after the Prophets' triumphal day of giving this speech, he was murdered by his enemies.]

What follows constitute the concluding remarks to a 550 page book on Adam-God, which I wrote and published in 1999 (*President Brigham Young's Doctrine on Deity, or Adam-God Volume 1*):

A Final Rejoinder by Fred C. Collier
<April 1999>

In considering the truth and viability of the doctrine which is before us, it is of vital importance that we become familiar with the Prophet's last doctrinal teachings to the Church, and that we learn to recognize them for what they are. The teachings of which I speak were given in a sermon only eleven days before the Prophet's death, on the 16th of June 1844. Therein he taught the Saints, that God the Father had a Father and that God the Father laid down his life for us just the same as Jesus did, and that the New Testament teaches this doctrine. Consider the Prophet's sayings on this occasion:

— God the Father has a Father —

Our text says: *And from Jesus Christ, who . . . washed us from our Sins in his own blood, and hath made us kings and priests* **Unto God and His Father** *(**Rev** 1:5–6).* The Apost[le has] discovered, that there were Gods above [the Father of Christ. Our] God was the Father of our Lord Jesus Christ, [so of whom did John speak, when he alluded to the Father of God the Father!] (Luke 3:38; John 8:41, 54; Moses 6:8–22, 59)]. My object was to preach the scriptures — and [to] preach the doctrine {they contain}: there being a God above the Father of our Lord Jesus Christ. . . .

John was one of the men [who knew] and the apostle declare[d that] they were made "Kings and Priests unto God [**and his Father**", and God is] the Father of our Lord Jesus Christ. [This passage proves that God the Father has a Father.] It reads just so {in the [book of the] Revelation} [of John]. Hence the doctrine of a plurality of Gods is as prominent in the Bible as any {other} doctrine. It is all over the face of the Bible. It stands [out] beyond the power of controversy — a wayfaring man, though a fool need not fail [to understand it].

If . . . Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that [**God the Father of Our Divine Father**] **Had a Father Also**. *Where was there ever **a son without a Father?*** Wherever did [a] tree or anything spring into existence **Without a Progenitor** — and *everything comes in this way.* Paul says that which is Earthly is in [the] likeness of that which is Heavenly (1 Cor 15:46–48; D&C 77:2). Hence, *if Jesus had a Father,* can we not believe that [**God the Father of Jesus Christ**] . . . **Had a Father Also**! I despise the idea of being scared to death [at such a doctrine, for the Bible is full of it.] (Luke 3:38; Acts 17:28–29; Moses 6:8–22, 59) . . . . .

— God the Father Laid Down His Life for Us —

I want you all to pay particular attention [to what] Jesus said: Jesus said that all things that he saw his Father do, he did:

[The Son can do nothing of himself, ***but what he seeth the Father do****: for what things soever he doeth,* ***these also doeth the Son likewise.*** For the Father loveth the Son, *and sheweth him* ***all things that himself doeth*** (John 5:19–36)

This passage states that "what things soever the Father doeth, these also doeth the Son". In adding to this, in John Chapter 10, Jesus states:

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . . Therefore doth my Father love me, *because I lay down my life,* **THAT I MIGHT TAKE IT AGAIN**. . . ***I have power to lay it down,*** and **I HAVE POWER TO TAKE IT AGAIN**. This commandment have I received of my Father. (John 10:15–18)]

[In these passages] the saviour says *the work that my father did,* ***do I also,*** and those are the works [that he saw his Father do] — *he took himself a body* ***and then laid down his life,*** that he might TAKE IT UP AGAIN, [just **THE SAME AS HIS FATHER HAD DONE BEFORE HIM**. This is what it states in 1st John chapter 3, that the Father laid down His life for us.]

Hereby perceive we the love of God, **BECAUSE HE LAID DOWN HIS LIFE FOR US** . . . . . and this is his commandment, *that we should believe* ***on the name of his Son*** **JESUS CHRIST**. (1st John 3:16, 23)]

[What this teaches is that **GOD THE FATHER** ***"laid down his life for us," just the same as Jesus did!*** Not only so, but in all this, we are given to understand that God] the Father wrought precisely in the same way as His Father had done before [Him — which, in turn, was the same] as [His] Father had done before [Him. Christ] laid down his life and took it up [again, just the] **SAME AS HIS FATHER HAD DONE BEFORE [HIM]**. He did as he was sent [to do], **TO LAY DOWN HIS LIFE AND TAKE IT UP AGAIN**, and [he] was then [given, or had] committed unto him, the Keys [of the Resurrection]. I know it is good reasoning. (A New Amalgamated Text of Joseph's 16 June 1844 Discourse on the Plurality of Gods, *Doctrine of the Priesthood* Vol 30 <August 2013> No. 8; *TPJS* 370, 373).

In the above the Prophet proves from the New Testament that God the Father has a Father — and not only this, but he also proves that God the Father "Laid Down His Life for Us". So when did our Divine Father lay down his life for us, and who was the Father of God the Father. This can only be realized when it is fully understood that Father Adam is God the Father. Only then can we fully understand the Scripture which states that "Adam fell that men might be; and men are, that they might have joy" (2 Nephi 2:25).

In view of the Adam-God doctrine, it is easy to see just how precisely the passages in Luke chapter 3 and Moses 6 concur with the teachings of the Prophet Joseph Smith as cited above. In the Prophet's mind, these passages perfectly express the doctrine which is taught above, in that they directly state that Adam-God our Father was born in the flesh as the direct

son of God his Father. Indeed, in accordance with these passages, Adam was born as the son of God his Father, just as we were born as the sons and daughters of God our Father Adam.

In Luke chapter 3, the genealogy of Jesus is traced back through the lineage of the patriarchs to Adam. Commencing with Noah, it states that he was the son of Lamech:

> which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, **WHICH WAS THE SON OF GOD**. (Luke 3:36–38)

Again, in an 1830 Revelation given to the Prophet Joseph Smith, as it is recorded in the Book of Moses, it states:

> Now this same Priesthood, which was in the beginning, shall be in the end of the world also. Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of ***the children of God***. *And this was the book* ***of the generations of Adam***, saying: In the day that God created man, in the likeness of God made he him; In the **IMAGE** of ***his own body***, male and female, created he them, and blessed them, and called their name Adam . . . . And Adam lived one hundred and thirty years, and ***begat*** a son *in his own likeness*, ***after his own image***, and called his name Seth. . . . Seth . . . begat Enos . . . . And Enos . . . begat Cainan . . . . And Cainan . . . begat Mahalaleel . . . And Mahalaleel . . . begat Jared . . . And Jared . . . begat Enoch . . . And this is the genealogy of the sons of Adam, ***who was the son of God*** (Moses 6:7–22)

In these passages, the knowledge of the identity of God the Father is preserved as a secret. Indeed, as Jesus has told us, the knowledge of God was a secret which belonged to the Priesthood (Luke 10:22; John 17:6, 25–26; Judg. 13:18; Gen 32:29). Nevertheless, without a doubt, the passages which have been cited above proclaim Adam's divinity, and they do it in unmistakable terms, as he is declared to be the direct son of God in the flesh. And of necessity, being the son of God in the flesh, must mean as much to the primacy of Adam as it does to our Lord Jesus Christ. The big difference being that Jesus is God the Son our Redeemer, while Adam is God the Father and Creator. But again, we must ever bear in mind, the fact that Adam is our Father and God, does not deny that Adam was once a son, and that even now he has a Father. It is just as the Prophet explained it: "Where was there ever a father without first being a son, and everything comes in this way."

When our Father Adam came down on Earth to fulfill his mission, his Father-God and Savior had personal dealings with him, just as Jesus'

Father had dealings with him, when he came to dwell on Earth. This is the important principle to remember when reading the scriptures and the revelations of God to the Prophet Joseph Smith—that God our Father Adam has a Father, who appeared to him in the Garden of Eden, as well as at other times. It is this "Lord God" who appeared to Adam three years previous to his death and "established the foundations of Adam-ondi-Ahman" and "who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One" (D & C 78:15–16). We need to remember, that just as we are now, so also, God our Father once was. And just so, God our Father had a Father and a Savior, and that even though our Father is now exalted, still he is not separate from his God and Saviour any more than we shall be separate from our God and Savior when we attain to that exalted station. This is the Eternal Doctrine of the Priesthood — it is the Everlasting Covenant — Indeed, it is the **POLYTHEISM** of the New Testament—not many gods in division as they are portrayed in the corruption of the pagan pantheon—but many Gods who are of ***one mind*** in an ETERNAL UNION through the Everlasting Covenants of the Priesthood. No one has expressed this thought better than did our Lord Jesus Christ when he offered up his last prayer:

> These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is LIFE ETERNAL, ***that they might know thee*** the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was (Heb 1:1–3). ***I have manifested thy name*** unto the men which thou gavest me out of the world: thine they were, and thou gavest them me . . . . . for they are thine. And ***all mine are thine***, and ***thine are mine***; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, **THAT THEY MAY BE ONE**, ***as we are***. . . . . That they all may be one; ***as thou***, **FATHER**, ***art in me***, ***and I in thee***, that *they also may be* ***one in us***; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they *may be one*, ***even as we are one***: **I IN THEM**, and **THOU IN ME**, *that they may be made perfect* ***in one***; (John 17:9–23)

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